



LECTURES

ON

THE FIRST TWO VISIONS

OF THE

BOOK OF DANIEL.

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TO
MY MOTHER:
TO WHOM, UNDER GOD,
I OWE
ALL THAT I AM HERE AND HOPE TO BE HEREAFTER,
THESE PAGES
ARE AFFECTIONATELY DEDICATED,
BY
HER SON.

PREFACE.

THE story of this Book is soon told. A simple desire to set forth what I fully believed to be the truth of God, in reference to this subject, led to the delivery of these Lectures, in the regular course of my parochial ministrations. Their delivery led to their publication. And here is the Book.

They are published, very much as they were preached. The alterations in them are very slight. No statement in them is altered, or even modified. The reader has them, much as the hearers had,

It may be right for me, here, to say,

that the views they set forth, are the result of years of as earnest and diligent study, as I am capable of giving to any subject. I preached them, because I believe them. I publish them for the same reason. I should be recreant to my strongest convictions of duty, had I faltered in either case. May God preserve me from *that*.

Will it be too much to ask of the reader, a fair and impartial examination? May I say, *Read carefully; before you condemn?* You may not be convinced, by the arguments employed. But the subject is worthy of a thorough investigation. If that is given, there is little more to ask. The great difficulty in the case is, men do not thoroughly examine it. What Sir Isaac Newton said to Halley, concerning revelation, generally, is true of this subject, in particular: "*You do not read on this subject, because you do not understand it. And you do not understand it, because you do not read.*"

Men may say of this subject just what they will. It still remains true, that there are no weightier questions, than those which are here discussed. On the one side or the other, *the truth* lies. Every man is concerned to know it. He may not confess that he is. But whether he confesses it or not, his interest therein is real and abiding.

The world is on the eve of great changes. Events of vast importance are rapidly drawing near. It is wise to note them closely, and ponder them well. We are beginning to hear the distant thunder of a coming storm. And, whatever conclusion may be formed, as to the correctness of the views here set forth, it may be well to remember, that it is never too late to condemn. And never so safe, as when the subject involved has been carefully examined.

I commit the whole affair to Him, whose truth, I believe, is here set forth. I have

no firmer conviction than that. May His rich blessing attend it: overruling its errors, and sanctifying its truths; for His great name's sake!

WM. NEWTON.

Rectory, West Chester, *May* 18, 1859.

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LECTURE I.

WHILE the Jews were captives in the land of Babylon, Nebuchadnezzar, the king, dreamed a dream. This dream passed from him. His wise men, when summoned, were unable to recall it to him; and, of course, equally unable to interpret it. In his rage, he commanded them to be slain. Daniel, the Hebrew captive—who had not been summoned—asked for time; and promised to give the interpretation.

He went to his house; communicated the matter to his three companions; and desired them to unite with him in asking “mercies of the God of Heaven, concerning this secret.” Their prayer was answered; and the dream and interpretation made known to Daniel.

The king had seen a great image rise up before him. Its “head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part iron and part clay.” He further, saw a stone, cut out without hands, smite the image on its feet, and break them to pieces; and the iron and clay and brass and silver and gold were broken together, and became as chaff; and the wind

carried them away. While the stone became a great mountain, and filled the whole earth.

This was the dream. The interpretation was, that these four parts of the image, symbolized four distinct kingdoms, which should arise, one after another, and successively bear rule over the whole earth. The stone, which smote them, symbolized the kingdom which the God of Heaven was to set up, and which should never be removed. On the contrary, it was to break in pieces all other kingdoms, and stand for ever.

Now, of course, it is of the first importance to know when these symbols *began* to be fulfilled—i. e., at what period the head of gold, the first kingdom, was to arise. And here, we are not left to any uncertainty. This kingdom is definitively pointed out :

Thou, O king, art a king of kings. For the God of Heaven hath given thee a kingdom, power and strength and glory. And, wheresoever the children of men dwell, the beasts of the field, and the fowls of the heaven, hath he given into thine hand ; and hath made thee ruler over them all. Thou art this head of gold.—DAN. ii. 37, 38.

Here, then, is an infallible starting point. And, by the phrase, “*Thou art this head of gold,*” we are to understand, not this individual king, but the kingdom of which he was the head. The “head of gold” was to continue, not merely through his life, but until the “*breast and arms of silver,*” i. e., the next universal empire, arose to power.

It was about 612, B. C.,—i. e., when Nebuchadnezzar destroyed Nineveh—that Babylon became chief of the kingdoms. And it was fitly symbolized by the “head of gold,” because, in point of fact, it was the

first nation that rose to *universal* dominion. It was, therefore, more excellent in power than all other kingdoms of its day.

It was fitly termed so, too, because of its exceeding great riches and splendour. The accounts we have of its wealth seem almost fabulous. "*The golden city,*" "*The glory of the kingdoms, and beauty of the Chaldees' excellency,*" "*Abundant in treasures,*" are terms by which the prophets characterize it. I suppose that, in these modern times, we can scarcely form an idea of the magnificence that raised this city to be one of the seven wonders of the world.

It was surrounded by a solid brick wall, three hundred and fifty feet high and sixty miles in circumference. Along this wall six two-horse chariots could be driven abreast. It was provided with one hundred gates of solid brass. Its palaces, the banks of the river, its artificial canals and lake for draining the river in its seasons of overflow, are described with great pomp by the historians of the time. The Temple of Bel, or Belus, had a circumference of half a mile. It towered to the enormous height of more than one thousand feet; while St. Paul's, London, is only little more than *one-third of that elevation!* Then, there were its hanging gardens. And what were these?

Imagine an artificial mountain, four hundred feet high—bound together by a wall twenty-two feet thick—with terraces on all sides, rising on sets of piers, one above another. Imagine, that here are running streams; a lake; and hill and valley and plain; the largest trees, and every variety of shrub and flower.

Imagine this, and you have some idea of the hanging gardens built by this mighty king, in order to refresh his queen, Amytis, with the mountain air and scenery of her own native Media.

This, then was the head of the kingdom of Babylon. And the grant of power unto it was in these words:—

“Thus saith the Lord of Hosts, the God of Israel: Thus shall ye say unto your masters:

“I have made the earth, the man and the beast that are upon the ground, by my great power and by my outstretched arm, and have given it unto whom it seemed meet unto me.

“And now have I given all these lands into the hand of Nebuchadnezzar, the king of Babylon, my servant: and the beasts of the field have I given him also, to serve him.

“And all nations shall serve him, and his son, and his son’s son, until the very time of his land come: and then, many nations and great kings shall serve themselves of him.” Jer. xxvii. 5–8.

This, then, is his grant of power. And even so is the record of history. The king of Babylon moved among the nations of the earth with a power which none could resist. I mean, *until his mission was ended*; or, in the words of the prophet, “*until the very time of his land had come.*” And then his sceptre was broken, and his power taken from him. Before his time, many of the surrounding nations were independent. The Jews, Egyptians, Edomites, Moabites, Ammonites, Tyrians and Zidonians were so. But in his day they all came under his yoke.

And, marvellous as the record of its greatness is,

that of the shortness of its duration is even more so. You might suppose that such a nation—so great in its power, its extent, its resources, its wealth—would stand for ages. But it was not so to be. Its time was fixed. The outer circle of its greatness was drawn around it. And beyond that it could not go. The words of the prophet were, “And this whole land”—i. e., the land of Judea—“shall be a desolation and an astonishment; and these nations shall serve the king of Babylon seventy years. And it shall come to pass, *when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations.*” Jer. xxv. 11, 12.

God’s people, the Jews, were, for their sins, to be punished by him. He was to take them captive. The daughter of Zion sat down by the rivers of Babylon. She was in sorrow and anguish of heart, in the land of the uncircumcised. She hung her harp upon the willows, and wept as she remembered Zion. And as the stranger looked in upon the magnificence of her conquerors, and asked, *How long will this continue?* the monarch might have replied, “Look on these broad walls; these mighty towers; these boundless resources; this untold wealth; these hosts that never turned their back upon a foe—and where shall the end be?”

So men reason. But could you then have mingled with that captive throng, and asked, *Who are these? and what do they here?* You would have seen the true cause and meaning of Babylon’s power. In *their*

stay, you would have drawn the limits of her greatness. While Israel remains captive, no foe shall prosper against her keeper. In *captive Israel*, and not in her own marvellous power, is the secret of the duration of her greatness. Babylon shall continue as she is, while the Jew is confined within her walls. When the period assigned to Israel's captivity is ended, the rod of their oppressor shall be broken, and Babylon humbled in the dust. The language of the prophet is, "Israel is a scattered sheep; the lions have driven him away. First, the king of Assyria hath devoured him; and last, this Nebuchadnezzar, king of Babylon, hath broken his bones. Therefore thus saith the Lord of Hosts, the God of Israel, Behold, I will punish the king of Babylon, and his land, as I have punished the king of Assyria." And then, as if the threatened judgment was already accomplished, the prophet exclaims, "How is the hammer of the whole earth cut asunder and broken! How is Babylon become a desolation among the nations!" Jer. l. 17-19, 23.

And then, as to the accomplishment of this. In his "vision of the burden of Babylon," Isaiah points out the *nation* that shall come up against it. "Behold, I will stir up the Medes against them." Isa. xiii. 17. And again, the summons is, "Go up, *O Elam*: besiege, *O Media*." Isa. xxi. 2. Now, "Elam" was the ancient name of Persia.* Its present name first occurs, I think, in the prophecy of Ezekiel. "The Lord," says Jeremiah, "hath raised up the

* It was so named from Elam, the second son of Shem, its founder.

spirit of the kings of the Medes; for his device is against Babylon, to destroy it, because it is the vengeance of the Lord, the vengeance of his temple." Jer. li. 11. 27.

And utter desolation was to come upon all its glory. "And Babylon, the glory of kingdoms, the beauty of the Chaldee's excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation; neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there. But wild beasts of the desert shall lie there, etc." Isa. xiii. 19-21.

Was ever contrast so great? Was ever judgment more fearful and complete?

The *leader* of the Medes and Persians is next named; near two hundred years before his birth. In Isaiah xlv. 28, and xlv. 1, Cyrus is expressly named, and summoned to the great work which God had given him to do.

The *character of his army* is then pointed out. The kingdom of Ararat, Minni, and Aschenaz, were to follow his banner, *i. e.* the Armenians, the Phrygians, and Cappadocians, were to make up his army.

And then, the *mode by which the conquest was to be made*, is next described. As it flowed through the city, the Euphrates was two furlongs broad; and deeper than two men, standing one on the shoulders of the other. And yet, it was to be dried up! How could this be done? The prediction seemed to point to an impossibility. The city was believed to be better fortified by the river and ditch around it, than

by its massive walls. Who, but one guided by the Spirit of God, would have ventured on the utterance of such a prophecy? And yet, ignorant of that prediction as he was, Cyrus adopted the very expedient which it pointed out. For three years he besieged the city. Its massive walls and gates resisted all his power. He could make not the slightest impression upon them. He then adopted another plan, and *turning the course of the river, he entered dry-shod!* This, of course, might have been prevented. We wonder why the Babylonians did not prevent it. Where was the bravery of their troops?—the vigilance of the watch?—the patriotism of the people? How came it that they did not prevent the besiegers carrying out their designs?

They were trusting to the strength of the city walls; to the still greater defence of the canal or ditch around it; and to their vast resources within it. Why, Herodotus tells us, it contained supplies for man and beast, for a twenty years' siege. They laughed at the thought of danger. What arm was strong enough to break down their mighty walls, or pass the barrier of the ditch and river? And so the city, from the king to the peasant, was given up to dissipation.

And behind all this was the prophetic word, "I have laid a snare for thee, and thou art also taken, O Babylon, and thou wast not aware. Thou art found and also caught, because thou hast striven against the Lord." Jer. l. 24.

And do you ask, What was that snare? Trusting to their great strength, in the very madness of their hearts, *unbridled dissipation ruled the hour.* It came

to pass, as the prophet had foretold: "In their heat I will make their feasts, and will make them drunken, that they may rejoice and sleep a perpetual sleep and not waken, saith the Lord." Jer. li. 39. 57.

Accordingly, the city was taken in the midst of an annual feast, while the inhabitants, the king and his nobles and his army, were alike indulging in revelry and song.

The siege, with its minutest circumstances, and the consequent overthrow of this great power, is described by the prophets Isaiah and Jeremiah. Herodotus and Zenophon record the facts. Now, Isaiah lived two hundred and fifty years before Herodotus, the Father of History; and three hundred and fifty before Zenophon. And Jeremiah had gone to his grave one hundred and fifty years before the one, and two hundred and fifty before the other. Thus, what the prophet foretold, the historian related, long after those prophets had returned to their native dust!

And thus was the "head of gold" broken; and the kingdom of the breast and arms of silver advanced to its place.

Now, in point of fact, the kingdom which came after the Babylonian, and, like it, attained to universal dominion, was the Medo-Persian. This, as you know, was founded by Cyrus, who united the two kingdoms of Media and Persia—the two arms of the Image—into one, whose central power, whose point of union and life, was in himself. He thus stood as "*the breast and arms of silver*," of the image which rose up before the king.

Media and Persia, under its ancient name, *Elam*,

were the instruments, named by prophecy, for the overthrow of Babylon. Not, you will observe, as *two* powers. The two were to be united in one central power; even as the two arms of the body are in the breast—from which their life proceeds. And Media and Persia thus became one under Cyrus, their appointed head. And thus, as one, giving and receiving power, and yet obeying his will, they stand forth on the page of history, as the means by which Babylon was overthrown, and the predictions of the Word of God concerning it, accomplished.

This kingdom was to be "*inferior*" to the first. It was, therefore, represented by "*silver*," as the first was symbolized by "*gold*." Now, if by "*inferior*" we are to understand a less degree of magnificence; this was certainly true. Cyrus despised the splendour and effeminacy of the court, and trained his people to a sterner and manlier rule.

Or, if "*inferior*" means that he did not carry his arms as far as Nebuchadnezzar had done; this also is true. Or, if again, it means *worse*, in point of moral character; it would be difficult to point out men of a lower grade than the Persian kings proverbially were.

Still, though in many respects "*inferior*," the kingdom established by Cyrus was of vast extent; and the second which attained to universal dominion. Of it, Herodotus says: "Wherever Cyrus marched through the earth, it was impossible for nations to escape him." And Xenophon says: "He ruled the Medes, subverted the Syrians, the Assyrians, the Arabians, the Cappadocians, the Phrygians, the Lydians, the

Carians, the Babylonians, the Phœnicians, the Greeks in Asia, the Cyprians, the Egyptians, and struck all with such dread and terror, that none ventured to assail him. He subdued from his throne, east, west, north and south.*

This empire lasted from Cyrus to Darius Codomanus, about two hundred years. In its turn, it went down before the arms of the next instrument which God summoned to His work.

And now, with the volume of history open before you, I ask you, brethren, can you point out a kingdom, which ruled, with anything like *universal* sway; after Cyrus, and before Alexander? The requisition of the word of prophecy, is: "After thee, shall arise another kingdom, inferior to thee: and another third kingdom of brass, *which shall bear rule over all the earth.*" v. 39. Now, what kingdom did this, after Cyrus? All the world knows, that it was Alexander of Macedon, that subverted the Persian empire, the second prophetic kingdom, and built up one mightier in its stead. It was that of the "*belly and thighs of brass.*" And every one familiar with its history, knows that brass was its favourite symbol. The Greeks were famous for their armour of brass; and the "*brazen-coated Greeks,*" was a term by which they were well and extensively known.

* And Cyrus himself seems to have understood the source of his power, and the object of his mission. He says: "*The Lord God of Heaven hath given me all the kingdoms of the earth.*" Ezra, i. 2. For at this time his dominion extended north to the Euxine; west to the island of Cyprus and Egypt; east to the Red Sea; and south to Ethiopia. It was a grant of power from God, for the accomplishment of his designs towards his captive people.

By the prophetic symbol, as in the case of the "breast and arms of silver," this kingdom was to consist of two parts; and so, we find the fact concerning it. The lower portions of the dominions of Alexander, Egypt and Syria, were divided; and formed, as it were, the two pillars, on which his mighty empire rested.

About the year 330 B. C., Alexander turned his arms against the kingdom of the "*breast and arms of silver*," i. e. the Medo-Persian, and overthrew it; as it had that of the "*head of gold*." Rapidly, thence, he rose to almost unlimited sway. He had dominion in all parts of the known world. Ambassadors came to him from the remotest nations. No distance could escape the rapidity of his movements. No power, stand up against the might of his onset. It is almost like a dream of romance to read the records of his brilliant exploits. But, since they will come up more fully before us, in considering the vision of Daniel, for the present, I pass them by.

And this was the third prophetic kingdom, which, in its turn, went down before the fourth; of which it is written, "And the fourth kingdom shall be *strong as iron*." To this, you observe, a much larger space is assigned in the prophecy, because of the wider results that were to flow from it. I reserve it, therefore, as the subject of the next lecture.

Well, brethren, what lesson may we learn from all this? Is it not God's comment on his own words, "*My counsel shall stand, and I will do all my pleasure?*" We look on the pageant of the world's history—its kings, its princes, and its conquerors. We

see the marshalling of armies; and the building up of thrones; and the overthrow of dynasties; and the vast procession with which the nations sweep past before us as scenes in a panoramic view! And as we question one after another, *Why do you thus?* What means all this terrible display?—they tell us, “We are accomplishing our own schemes. We are carrying out our own plans. We are making for ourselves a name to leave to after times.”

And is this all? Close the Book of God, and you can say no more. It *is* all. Open it. Let in its light on this question. And you gaze in wonder on the scene. It illumines that which was dark. It leads you behind the curtain. It shows you the great Designer, with his forecast plans for the government of this fallen world. To carry out those plans, is just the real design of the seemingly confused and tangled schemes of the powers of earth; however wide of the mark they appear to come. They know it not—they mean it not; but still,

———“There’s a Divinity that shapes their ends,
Rough-hew them how they will.”

Like puppets, they are moved by a power higher than their own. At *its* touch, they come upon the stage; and, at its touch, they disappear. Pride, ambition, and thirst of power, may lead them on; and high station may beckon them from afar. Still, there is ever One who uses them as stepping-stones in the progress of his cause. They are the brush in the painter’s, the chisel in the sculptor’s hand, to mark out and carry forward schemes which they know not

of. They may be foul with corruption; they may be reeking with blood. In the madness of their hearts they may disown his name, and defy his power. Still, there is One above them whose hook is in their nose, and whose bridle is in their lips. (Isa. xxxvii. 29.) One who leads them about to serve his own good pleasure, and makes their wildest excesses carry forward his fore-ordained plans! He sees, with derision, their madness against himself, and calmly constrains their blackest crimes to lead on to fulfilment the predictions of his Word! For *this*, kings reign; and nations rise; and thrones are built up and cast down. He has linked the history of his Church with the progress of the nations of the earth; and all the vast successions of changes which mark revolving years, touch some secret spring of influence affecting that Church. *Where* they touched it; *how* they affected it; shall be clearly seen when the scheme of this dispensation is fully unrolled. Meanwhile, "The Lord reigneth, let the earth rejoice." And as we gaze on and ponder this wondrous vision of the past, above the din of conflict and the crash of falling thrones, comes forth "a still, small voice;" before which, like Elijah of old, we may well bow down our heads and worship!

How well we learn from this subject the immutability of the counsel and purposes of God! How impossible for "one jot or one tittle to pass from the law, until all be fulfilled!" "Heaven and earth shall pass away, *but my word shall not pass away!*"

How firm, then, the foundation—how absolute the safety of the Christian! There is nothing on earth abiding, save the counsel and purposes of Jehovah.

Every hope shall fail, but that which rests on Him; every foundation be undermined, but that of which *He* is the corner-stone. No disappointment can overtake the one; no convulsion endanger the other. Amidst all the changes of earth, the believer's hope reposes on Him who is "the same yesterday, and to-day, and for ever!"

What a matter of rejoicing then we have here, if we are indeed the people of God! The cause of Christ will triumph. God will not let his words fall to the ground. They are full of the power of the Almighty One. "The kingdoms of this world shall become the kingdoms of our Lord and his Christ." He shall have dominion from sea to sea, and from the rivers unto the ends of the earth." And his kingdom shall be for ever. No change shall affect it. No storm sweep over it. No enemies be found within its borders. No convulsion endanger its throne.

And then, what a note of warning it utters for those who are not in Christ. Men and brethren, who will not that He should reign over you—*know you what you are doing?* There is arrayed against you, the power and changeless purpose of Jehovah! There is no screen, no hiding-place, against the one. There is no appeal against the other. *Out of Christ*, every attribute of God is pledged for your destruction. His Justice stands by his law—broken and dishonoured by you—and claims its penalty. And His Holiness cries out against "the wickedness of your sin." And His Mercy and Grace and Love have no plea for him who rejects an offered Saviour. And His Long-suffering interposes no more. And His Omnipotence arrays

the might of the Godhead against you. O! while there is yet time; while He *waits* to be gracious; flee to the shelter of His Cross. Stay not outside the rich provisions of His Grace. "*Tarry not in all the plain. Escape to the mountains, lest thou be consumed.*"

LECTURE II.

AND the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things; and as iron that breaketh all these shall it break in pieces and bruise.

And whereas thou sawest the feet and toes, part of potter's clay and part of iron, the kingdom shall be divided; but there shall be in it, of the strength of the iron, forasmuch as thou sawest the iron, mixed with miry clay.

And as the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong and partly broken.

And whereas thou sawest the iron, mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.

DAN. ii. 40-43.

WE have advanced through the consideration of the three kingdoms, of gold, of silver and of brass. And these words bring us to the fourth kingdom, or the two legs of iron, and the feet part iron and part clay. And the inquiry will at once be made, *What kingdom is this?* Among the nations of the earth, what people combined within themselves the qualifications here pointed out? It must be a kingdom stronger than all others.

As iron breaks and subdues all other metals, so this kingdom was to break and subdue all other kingdoms. What kingdom did this? And, doing this, what

kingdom rested on its two great divisions, even as the image rested on its two legs of iron? And, further still. What kingdom, *doing all this*, was afterwards divided into ten other kingdoms, even as the feet of the image were divided into its ten toes?

Now, I suppose there need be no hesitancy about our reply. We are not left to conjecture here; nor even to strong *probability*. These requisitions of the vision, fence the matter about so closely, that it seems scarcely possible for us to go wrong concerning it. No kingdom but one can satisfy these demands of the prophet. Look at them. It must subdue the third, or Macedonian empire. Breaking in pieces all other kingdoms, it must set its feet on the dominions of the three preceding empires of the vision. It must reach to universal sway. It must be formed into two vast divisions. And afterwards it must be broken into ten parts—*which were to continue until the kingdom of the God of Heaven broke them to pieces; swept them away as the wind does the chaff of the summer threshing-floor; and itself filled the world!*

There is but one kingdom, of which, up to this time, all these things are true. You all anticipate me when I say, *That is the Roman kingdom!* To it, and to it alone, every item applies with great exactness. This kingdom of iron succeeded, in point of time, to that of brass: i. e., to the Græco-Macedonian empire. And then, it wielded a power greater than that of any other kingdom before it. And, whether or not, he was conscious of the real import of his words, it is a striking fact, that Gibbon uses this very figure in speaking of the Empire of Rome. He says:

“The arms of the republic, sometimes vanquished in battle, always victorious in war, advanced with rapid steps to the Euphrates, the Danube, the Rhine and the Ocean; and the *images of gold, or silver or brass, that might serve to represent the nations and their kings, were successively broken by the iron monarchy of Rome.*” (Vol. iii., Millman’s ed., p. 634.)

Beyond a doubt, the kingdom of iron was that of Rome. And it needs but a glance, at its possessions, to see, how well it deserved the name of an *universal* empire. “The empire of the whole earth”—was not this its favourite title? It succeeded the Babylonian, the Medo-Persian, and the Macedonian, in the government of the world. First, Macedon went down before it. Carthage was destroyed by it. Corinth became, in spite of its princely splendour, a heap of ashes in its path. Spain next bowed to its yoke. Egypt became a Roman province. Judea was annexed to its dominions. And the plough-share of the idolater was driven across the streets of the Holy City. And thus, it rose to the power of the first of the nations. It trod upon their necks. It made the world tributary to its greatness. It seemed the realization of its own fabled Briareus. And, looking with its single eye—i. e. *a lust of unbounded dominion*—over the nations of the earth: it reached forth the hundred hands of its power to gratify that lust. The neighbouring state and the distant isle, alike became subject to its dominion. Britain passed under its yoke. “*These ravagers of the world,*” said Galgacus, as he addressed the Caledonians, “*after all the earth has been too narrow for their ambition, have ransacked the sea, also.*” In

other words, at the time of the Christian era, the Roman Empire took in the whole south of Europe, France, England, the greatest part of the Netherlands, Switzerland, and the South of Germany, Hungary, Turkey and Greece; not to speak of its possessions in Asia and Africa. Well, therefore, might Gibbon declare, "The Empire of the Romans filled the world. And, when that Empire fell into the hands of a single person, *the world became a safe and dreary prison for his enemies.* To resist was fatal: and it was impossible to fly." (Vol. 1. p. 99.)

Now, the image stood on two legs of iron. In other words, this kingdom was composed of two main divisions—the Eastern and Western Empire; into which it was formed about A. D. 364. And this, together with the period of conquest leading up to this, was the period of its strength. You observe that, up to this, the declaration is unqualified. "*The fourth kingdom shall be strong as iron.*" And there, in its fore-ordained character, it stood like a mighty Colossus, bestriding the nations; conquering everything that opposed it; and giving laws to the world. *This was the period of its strength.*

But this was not to continue. "And, whereas thou sawest the feet and toes, part of potter's clay, and part of iron; *the kingdom shall be divided.*" And most exactly are its divisions pointed out. It was not to be broken at random. It was not merely to be divided. It was to be divided *into an exact number of parts.* That number was ten; according to the ten toes of the image.

Now, in dwelling on the first vision of Daniel, the

consideration of these ten kingdoms will present itself more directly before us, than it does in this place. I therefore merely *refer* to them now. Read any history of Europe; take any map of Europe, after this division, under Theodosius the Great, and these ten kingdoms will be found to turn up. Revolution after revolution has swept over the nations. But, when the storm has passed, the constitution of the States of Europe, on which the feet of the image stood, has been found true to the prophetic word. Of course, there have been, there are now, more European kingdoms than ten. But the prophecy speaks only of those, whose *territory was covered by the feet and toes of the image*. It calls for those that should take the place where the image stood. When, therefore, the matter comes definitely before us, the inquiry will be for those into which the Roman Empire was divided. And these, when the division is completed, must be ten; or, *we shall not have found the fourth kingdom at all*.

Into these different parts, then, the kingdom of iron was to be broken. Into these parts it *was* broken. It is a plain record on the book of history; and therefore all writers substantially agree concerning it. I say *substantially*, because the enumeration has, at different times, included different nations. But, whether you adopt that of Machiavelli, of Sir Isaac Newton, of Mr. Mede, of Bishop Lloyd, or Bishop Newton, you equally find the *ten kingdoms on the territory of the feet of the image*. Into this number, then, the kingdom of iron was broken. And, in

these parts, it was to continue, resisting all attempts to fuse them into one.

From this, its divided state, the first strength of the empire departed—but not as that of the others had done. No other kingdom was to succeed it; as *it* had the three which went before it. It was to continue, in this tenfold division, until the kingdom of the stone smote it, upon its feet; broke them in pieces, and scattered them as the wind does “the chaff of the summer threshing-floor!” Yet, through all this time, a portion of its strength was to remain. And so the prophet says, “And as the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong and partly broken.” (v. 42.) How, in any other way, could you so strikingly represent the facts? For more than fourteen hundred years this tenfold division has existed. Time and again men have dreamed of rearing on these dominions *one* mighty kingdom. Charlemagne tried it. Charles V. tried it. Louis XIV. tried it. Napoleon tried it. But neither succeeded. A single verse of prophecy was stronger than all their hosts. Their own power was wasted, frittered away, destroyed. But the ten kingdoms did not become one. “*Partly strong and partly broken*” was the prophetic description. And such, too, has been the historic fact concerning them. With the book of history open before you, I ask you, Is not this an exact representation of the remnants of this once mighty empire? It ruled with unlimited power. It was the throned mistress of the world. Its sceptre was broken; its throne pulled down; its power was taken away. Ten

kingdoms were formed out of it; and "broken" as then it was, it still continues—i. e., "*partly* broken." For its dimensions still continue as when the kingdom of iron stood upright on its feet. And then, it is "*partly strong*"—i. e., it retains, even in its broken state, enough of its iron strength to resist all attempts to mould its parts together. "*This shall not be,*" says the word of God. "*This has not been,*" replies the book of history.

But then, men may say, "Another plan remains. If force cannot avail, *diplomacy and reasons of State may*—we will try them." And so the prophecy foreshadows this when it says, "They shall mingle themselves with the seed of men"—i. e., marriages shall be formed, in hope thus to consolidate their power, and, in the end, to unite these divided kingdoms into one.

And shall this device succeed? No. The prophet answers: "They shall not cleave one to another, even as iron is not mixed with clay." And the history of Europe is but a running commentary on the exact fulfilment of these words.* From the time of Canute until the present age, it has been the policy of the reigning monarchs, the beaten path which they have

* Perhaps, of all the European powers, Austria has been most distinguished in her attempts thus to enlarge her dominions. Indeed, these "*fortunate marriages,*" as they have been called, have given rise to the couplet—

"*Bella gerant alii: tu, felix Austria, nube;
Nam quæ Mars aliis, dat tibi regna Venus.*"

Blest Austria, wed. To others, wars resign;
Mars gives them kingdoms; Venus sends thee thine.

trodden, in order to reach a mightier sceptre, and a wider sway. And the most signal instance of it which history has recorded in our own day, is in the case of Napoleon. He ruled in one of the kingdoms; Austria was another. He sought to reach by alliance what he could not gain by force, i. e. to build up *one* mighty, consolidated empire. And did he succeed? Nay. *The very power with which he was allied proved his destruction, in the troops of Blucher on the field of Waterloo!* The iron would not mingle with the clay. The ten kingdoms continue still.

And yet if, as the result of these alliances, or of other causes, that number is sometimes disturbed, it need not surprise us. It is, indeed, just what the prophecy seems to call for. The iron was "*mixed with the clay.*" For a season, in the image, you might not distinguish between them. But they would not remain so. "*They shall not cleave one to another.*" The nature of the substances forbids them to do so in the one case; the word of prophecy in the other. Yet there was to be the attempt to mingle—nay, more, there was *an approach* at mingling in both cases. But it was to be abortive. And how marked the emphasis with which history affirms this declaration of the word of God!

The next step in the development of the prophetic history is announced in these words: "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed." (v. 44.) And the inquiry at once arises, What kingdom is that? Are we able to point it out?

I suppose we need not be in doubt here. There

are landmarks enough, plainly and sharply enough defined, to guide us.

Doubtless, Christ is the Stone. It is His prophetic title. You all remember the passages? There is that of Isa. xxviii. 16, "Therefore, thus saith the Lord God, Behold I lay in Zion, for a foundation, a Stone, a tried Stone, a precious corner-stone, a sure foundation."

There is David's declaration: "The Stone which the builders refused, is become the head-stone of the corner." Ps. cxviii. 22. And there is our Lord's express appropriation of this to Himself. "Did ye never read in the Scriptures, The Stone which the builders rejected, the same is become the head of the corner?" Matt. xxi. 42.

Christ then is the Stone. And its being "*cut out, without hands,*" i. e. without human instrumentality, may, I suppose, fairly enough, in one sense, refer to His miraculous conception by the Holy Ghost. In His two-fold nature He is symbolized by this Stone. What other sense these words convey, will presently appear.

But then, what can be said of His *kingdom*? How shall we define it? Are we at liberty to say that His Gospel Dispensation is intended? Will *it* satisfy the demands of the prophecy?

I know that many teach so. I know that when Christ came, He preached, saying "*The kingdom of God* is at hand: repent ye and believe the Gospel." I know that the phrase, "*Kingdom of Heaven,*" or "*of God,*" is often interpreted by the *Gospel Age*, or Dispensation. But the question is, What is its meaning *in this place*?

I suppose that, to ascertain the real and exact meaning of the word of God, is the common desire of us all. We are all interested to know it. We shall all profit by knowing it. We shall all suffer from misconceptions of it. *All our interests, here, are alike.* Here, every man stands on ground common to all. And, no matter what our views have been, or are now, we shall be profited by the word of God only so far as we have *the exact mind of the Spirit concerning it.* It becomes us, therefore, earnestly to seek for that mind; and resolutely to adopt it, when found.

I say then, that in this place, this phrase does not mean the Gospel Dispensation, for the following reasons:

a. The God of Heaven was to set up this kingdom, "in the days of those kings;" i. e. *in the days of the kings that ruled over the ten kingdoms into which the kingdom of iron was to be broken.* Now beyond doubt, "the days of those kings" did not commence until near 500 years after Christ. The kingdom of iron was not broken until about that time. The Gospel had won its brightest triumphs. Its followers had sealed their testimony with their blood. False doctrines were closing darkly around it; *before "those kings" arose.* If this is true, it follows as an inevitable certainty, that that kingdom was *not* "set up" in their days. But,

b. It does not mean the Gospel Dispensation; because our Lord teaches us, that His kingdom is *not yet set up.* Hence, He teaches us to pray, "Thy kingdom come." That kingdom, therefore, is yet future. We do not pray for an accomplished fact.

He teaches us the same truth, by his reply to his disciples, just before his ascension. When they asked him, "Lord, wilt Thou, *at this time*, restore the kingdom to Israel?" He did not point out their mistake. He did not tell them that they were harbouring an unfounded idea. He did not say, "No. My kingdom is already set up." He was always prompt to point out their error. And who does not feel that he *would* have done so here; had they been in error? Instead of this, he replies: "It is not for you to *know the times* which the Father hath put in His own power." They were right as to the kingdom. They only erred as to *the time of its setting up*.

c. It does not mean the Gospel dispensation; because the prophecy calls for an absolute, literal, and visible kingdom. Such a kingdom was that of the "head of gold." Such was that of silver. Such that of brass. Such that of iron. They were four distinct, literal, and visible kingdoms. Each had a supreme head. Each had dominions, in which it was set up. Each had subjects, over whom it reigned; and enemies, whom it conquered and destroyed. Each succeeded to the possession of the other, and built up a mightier kingdom in its stead. Now, in neither of these respects is the Gospel dispensation a kingdom. The rule of the Gospel in the heart is altogether a *spiritual* rule. It has nothing to do with visible dominions. It sits not down in the high places of power. It sways not the sceptre. It wields not the sword. It marches not at the head of armies. It lays no scheme for the overturning of thrones. *It is not, therefore, the kingdom pointed out by the prophet.* Of the four king-

doms which have already come, the second displaced the first. The third overturned the second. And the fourth built up its throne on the ruins of the three which had gone before it. So the kingdom of the God of Heaven is to take the place of all other kingdoms, and, *as a kingdom*, fill the whole earth! It is not, therefore, the Gospel dispensation.

Finally. It is not that dispensation; *because the rule of the Gospel is, "Peace on earth, good will towards men."* The kingdom of the Stone, on the contrary, is to "*break in pieces and consume all these kingdoms.*" The figure is, of the stone falling on the feet of the image; breaking them in pieces; driving them away as the wind does the chaff of the threshing-floor; and itself becoming a kingdom that filled the whole earth!

Now, I submit to you, brethren, it is mere toying with words to predicate this of the Gospel. What has *it* to do with the enginery of destruction? It deals not in "garments rolled in blood." It has nought to do with the onset of armies and the pulling down of thrones. Its mission is, to tell the story of the Crucified. Its plea is, "the love of Christ." Its weapons "are not carnal but spiritual." And all its conquests are those wrought by "the sword of the Spirit, which is the word of God." It is scarcely possible to conceive of a contrast greater than that pointed out between *its* triumphs and *those of the kingdom of which the prophet speaks.* What, therefore, is that kingdom?

You observe, that it is "*the Stone*" which smote the image on its feet. Now, as Christ is this Stone, this

smiting is clearly to be done by Him. It is not a spiritual smiting by His truth. *That* never breaks and subdues kingdoms, and scatters them as the chaff before the wind. It is a literal and absolute smiting. Each kingdom smote and destroyed that which came before it. And even so—I mean as *literally* so—will the Stone smite and destroy the kingdom of His enemies. If *Christ* is the Stone, is it not illogical—does it not contradict the plain statement of the prophecy—to refer this smiting to *the system of truth taught by Him?* Can you put the Gospel in the place of its Author? No one pretends that *that* is the “Stone, cut out without hands.” And yet it is this, and this alone, which is to smite the image. And the marginal reading of that phrase is quite significant. It is, “*which was not in hands;*” i. e., which did its work alone. No human instrumentality is used. Christ Himself, in “the brightness of His coming,” will be the destruction of his banded foes. And nothing less than this will satisfy the demands of the prophetic word.

And the Bible is full of this doctrine. You observe, that *after* this smiting, the stone is to become a great mountain and fill the whole earth; i. e., the kingdom, established by Christ in person, is to take the place of all other kingdoms. *He*, in the splendour of His unbounded empire, will fill the earth with glory. At the head of His kingdom, He will “fill all things;” “make all things new;” and be the source and spring of the blessings of the Everlasting Age. Thus will “*the Stone*” accomplish the part affirmed of it, and become the head of the corner,” in all the universe of

God. And the double pledge of this we have in the predictions of His word; and the accomplished fact of His resurrection and ascension.

And such we find the testimony of that Word. Thus, we have the grant of "the heathen," i. e., *the nations*, "for His inheritance; and the uttermost parts of the earth for His possession."

And how is that possession to be obtained? Peaceably? As the gradual conquest of His truth? Just as far removed from this as possible. "Thou shalt break them with a rod of iron; Thou shalt dash them in pieces, like a potter's vessel." Ps. ii. 8, 9. Could there be a more express confirmation of the prophet's words? In the one, the *Stone* is to smite the image. In the other, *Christ Himself* is to break in pieces all the combinations of His enemies, by an absolute and sudden and remediless destruction!

Now, we shall shortly see that the time of this destruction is at the second coming of our Lord. And every image of grandeur seems to be employed in describing the fearfulness of this event to His banded enemies. "*He bowed the Heavens,*" says the Psalmist, "*and came down; and darkness was under His feet.*" "He rode upon a cherub and did fly; yea, He did fly upon the wings of the wind." And what was the effect of this coming on His enemies? "*He sent out His arrows and scattered them; and He shot out lightnings and discomfited them.*" "Then did I beat them small as the dust before the wind; I did cast them out as the dirt in the streets." Ps. xviii. 9, 10. 14. 42. Here, and through the entire Psalm, we have

the same idea of a grand and terrific outpouring of "the judgment that is written."

And so, of the same event, we are told, "The Lord at thy right hand shall wound even kings, in the day of His wrath. He shall judge among the heathen; He shall fill the places with the dead bodies; He shall wound the heads over many countries." Ps. cx. 5, 6.

So, in the glorious vision which Isaiah saw. A mighty personage, travelling in the greatness of His strength, passed before him. The prophet asks: "Who is this that cometh from Edom, with dyed garments from Bozrah?" And the answer is, "I that speak in righteousness; mighty to save."

But the prophet demands: "Wherefore art Thou red in thine apparel; and Thy garments like him that treadeth in the wine-fat." And He replies, "I have trodden the wine-press alone; and of the people there was none with me; for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments; and I will stain all my raiment." Is. lxiii. 1—3. *It is the Stone smiting the image*, and visiting it with predicted destruction.

And so runs the representation all through the word of God. And when this is done; when the Stone has smitten the image, and the kingdoms into which it was divided are overthrown and swept away, "great voices shall be heard in heaven, saying, *The kingdoms* of this world are become the kingdoms of our Lord, and of His Christ*; and He shall reign for ever and ever." Rev. xi. 15. The kingdom of the Stone

* Literally it is, "The kingdom"—i. e. the *rule, the dominion*—for the word is in the singular; "*The kingdom . . . is become, etc.*"

is set up. Sin is done away. Its blight is effaced. Its curse lifted off. "And He that sat upon the throne, said, *Behold, I make all things new.*"

There are many lessons which this great theme brings home to us. Let us dwell on one or two.

a. How clearly mapped out are the events of the world's history before the eye of God! God forms His plans in reference to the kingdoms of the earth. And kings and generals and philosophers and statesmen rise up at the appointed time, and work out their appointed schemes. *They* thought they were carrying out their own plans. But God employed them in hewing out the block of His own high purposes. The madness of their rage He constrained to further His own designs. And when their power waxed too haughty against Him, and their wisdom refused His counsel, He cut the sinews of the one, and sent foolishness into the other. Around all their designs His hand had traced, "*Thus far shalt thou come, but no farther.*" What His wisdom permitted, they might do. But beyond that they could not go. All their acts, and all the consequences of their acts, are clearly traced out before Him. He sees them all. He permits them all. He overrules them all. They are mapped out in His pre-appointed scheme; "written in His Book." Hours and days and months and years and centuries turn its leaves, and reveal to men a portion of what is written.

"His providence unfolds the book,
And makes His counsel shine;
Each opening leaf and every stroke,
Fulfil some deep design."

Men may plot and counsel and combine. But there is no wisdom and no power against Him.

b. How certain the destruction of those who reject His Gospel. As the vast procession of History sweeps by before us, there comes forth a voice, saying "Who ever hardened himself against Him, and prospered?" Armies perish. And sceptres are broken. And thrones are overturned or crumbled by slow decay. And nations rise and flourish and pass away. And the proudest monuments of man's power forget to repeat the lesson with which they were charged. O, there is nothing great, nothing abiding, but that which links into the work of Jesus Christ the Lord! As the ages roll on, *it* progresses. The hand of the Great Designer pushes on His work. And everything disappears, or is turned aside to make way for it. It were easier for heaven and earth to pass away, than for one of His promises to fail, or one of His enemies to escape His hand!

And is there no refuge? None, but in the shelter of His cross. There alone you can be safe. In all the universe beside, there is no place where His hand will not find you. There His promise meets you. There His love awaits you. There "the everlasting arms" are stretched out to receive you. His challenge is, "I said not to the seed of Jacob, seek ye Me in vain." He will not say so to *you*. No one ever sought Him, through the blood of the Cross, who did not find Him "*ready to forgive.*" He hath bound Himself by His own everlasting covenant, in nowise to cast out those who thus seek Him. And that

covenant cannot fail. His power supports it. His faithfulness watches over it. His love moves through it. *It is not possible* for it to fail. O, seek salvation through it; and you shall rejoice in the fulness and the freeness of His pardoning grace!

LECTURE III.

I SAW in my vision by night, and behold, the four winds of the heaven strove upon the great sea.

And four great beasts came up from the sea, diverse one from another.

The first was like a lion, and had eagles' wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made to stand upon the feet as a man, and a man's heart was given to it.

These great beasts, which are four, are four kings, which shall arise out of the earth.—DAN. vii. 2, 3, 4. 17.

THIS vision of Daniel occurred about forty-eight years after that of Nebuchadnezzar. It embodies substantially the same great truth; carrying it, however, to a much greater extent, and setting it forth with wonderful minuteness of detail and brevity of expression. It embodies volumes of history in a single verse.

Daniel dreamed, and the angel interpreted his dream. He saw four great beasts arise out of the sea. Each of these symbolized a kingdom; as each one of the four parts of the image had done. We have the same truth in each vision; beginning at the same kingdom; running through the same course; and ending at the same time. In each vision, we

meet four distinct and universal kingdoms. In each we are taught that there shall be *only* four, until the God of Heaven sets up His kingdom. We cannot, therefore, err in determining what kingdoms are here pointed out. Besides, in the vision of Nebuchadnezzar, the *first* kingdom is expressly named. No possible difficulty, therefore, can occur in pointing out the others.

And, in this vision of Daniel the task is about as easy. Here the *fourth* kingdom is not *named*, indeed, but so minutely described, that it would be like arguing against the sun, to dispute its application.

The angel interprets the symbols. These four great beasts are four kings or kingdoms that shall arise. We have, then, one distinguishing feature of their character already pointed out. They were to be "*great*," in comparison with other beasts; i. e., *with the other kingdoms of the earth*.

But they were seen to "arise out of the sea." And, before they rose, the four winds of heaven strove upon the sea. The sea, therefore, is a symbol of nations; or masses of people. And, as winds rush over it, and lash it into fury; so, masses of people are agitated and tossed about, by what we may, well enough, term the stormy winds of excitement and passion. *Out of the sea*, the beasts arose; i. e., from the midst of such a state of popular tumult, these four kings, successively, rose to power. And what is history, but a succession of proofs of this? Out of this political sea, over which the tempest of war has been continually sweeping; have not the founders of new dynasties, the builders of new thrones, con-

stantly arisen? The mighty rulers of the earth—like the great beasts of the prophet—come forth, when the winds of heaven strive upon the great sea of the nations!

We have, then, the exact meaning of this term, whenever used in its prophetic sense. When, therefore, our Lord tells us, that just before his second coming, there shall be “distress of nations, with perplexity; *the sea and the waves roaring;*” we see, precisely, what is meant. It is not the literal, but the *prophetic*, sea of which He is speaking. There shall then be a fearfully excited and tempestuous state of the nations of the earth. The mass of the nations will be lashed into fury by the stormy winds of popular commotion. Revolution shall pull down thrones, and undermine governments. Passions shall shake them. Fear and dread will take hold upon them. And the sounds of the fearful strife will fill the earth; even as the thunderings of the ocean, in its wrath, are borne along the neighbouring shores.

So, too, when of the times of the Messiah, it is announced, that “the first heaven and the first earth were passed away; *and there was no more sea;*” the meaning is equally plain. It is a prophetic declaration. There shall be, no more, a troubled and stormy state of the nations. No more the breaking forth of the winds of passion. Violence and destruction shall be heard no more. All shall be peace, in the perfect reign of the Prince of Peace.

The first beast—like the “*head of gold*”—symbolized the Babylonian empire. It was, “*a lion, with eagle’s wings.*” And this, according to Mr. Layard,

was a symbol, by no means rare, among the ruins of the Assyrian empire. "They could find," he adds, "no better type of intellect and knowledge, than the head of the man—of strength, than the body of the lion—of rapidity of motion, than the wings of the bird."

The symbol of the lion is expressly applied to the Babylonian king. "*The lion is come up from his thicket*; and the destroyer of the Gentiles is on his way." Jer. iv. 7.

And the double symbol is suggested in verse 13: "Behold he shall come up as clouds, and his chariots shall be as a whirlwind; his horses are swifter than eagles."

Ezekiel uses the symbol of the eagle. "Thus, saith the Lord God: A great eagle, with great wings . . . came into Lebanon, and took the highest branch of the cedar." And, to remove all doubt as to the person symbolized, he adds: "Know ye not what these things mean? Behold, the *king of Babylon* is come to Jerusalem, and hath taken the king thereof," etc. Ezek. xvii. 3. 12.

These two symbols are united in the vision, and indicate a kingdom, *powerful* among the nations, as the lion is among the beasts of the forest; and *swift* in its conquest, as the eagle is, after its prey. The lion and eagle are first among the living creatures of their class. And Babylon was first among the nations of the earth.

It was founded about 2233 B. C. It ended with the death of Belshazzar, 538 B. C. What, however, is commonly understood by the Babylonian empire,

began about 606 B. C.: i. e., with the overthrow of Nineveh and Sardanapalus, by Belesis, a Satrap of Babylon; who made his own city, the seat and centre of power. It is of *this* epoch, that the prophet speaks. Under Nebuchadnezzar, the kingdom rose to that almost fabulous point of wealth and greatness, of which we have already spoken. Before this time, it had been a lion among the nations. Now, it became "a lion, with eagle's wings." This monarch was distinguished by the rapidity of his conquests. The Jews, Egyptians, Edomites, Moabites, Ammonites, Tyrians and Zidonians, were independent nations before his time. One after another, they all came under his yoke. And thus, emphatically, was the grant of power bestowed upon him, as we have already seen; "And *all nations* shall serve him"—the king of Babylon—"and his son, and his son's son, until the very time of his land come." Read Jer. xxvii. 4-9.

In the sovereignty of His purpose, God chose Nebuchadnezzar as the rod with which to chastise the sinful nations of the earth. He expressly terms him, "*My battle-axe and weapons of war*; for with thee will I break in pieces the nations; and with thee will I destroy kingdoms." Jer. li. 20. *He*, indeed, was no more righteous than they. As a simple act of God's pleasure, he was raised up for this purpose. He *might* have selected any other instrument. The flame would have leaped forth to consume. The earth would have opened her mouth to destroy. The winds would have shaken down his palaces; uprooted his forests; destroyed his harvests, and desolated his lands. Pestilence would have swung her scythe over

the guilty nations; or famine have dug for them dishonoured graves. But God chose the kingdom of Babylon as the instrument of His righteous purpose. And when that purpose was accomplished, other instruments were prepared against *it*. The power that had made the nations tremble, was itself, then, broken and destroyed.

In one of his finest figures, and which, without acknowledgment, Lord Byron used as his own, in his Ode to Napoleon,* Isaiah represents the disembodied spirits in the unseen world as greeting the Babylonian monarch, as he comes into their midst, as follows: "Hell, from beneath, is raised up for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth. . . . They that see thee shall narrowly look upon thee, and consider thee, saying, *Is this the man that made the earth to tremble, that did shake kingdoms: that made the world as a wilderness, and destroyed the cities thereof?*" Is. xiv. 9. 16.

Fitly, therefore, was it symbolized in the prophet's vision. As the inhabitants of the forest tremble before the lion; so did the nations before the power of this king. As the eagle discerns the prey from afar,

* "'Tis done—but yesterday, a king,
 And armed, with kings to strive;
 And now, thou art a nameless thing—
 So abject—yet alive!
*Is this the man of thousand thrones,
 Who strewed the earth with hostile bones:
 And can he thus survive?
 Since he, miscalled the Morning Star,
 Nor man nor fiend hath fallen so far!"*

and swoops to it on rapid wing; so *he* beheld the nations, and brought them into speedy subjection to his prey. He ruled with a mighty hand. His tyranny at home was absolute, overgrown, unlimited. His power abroad was fierce and bloody and oppressive. With great point, therefore, is he spoken of, as making the earth to tremble; as shaking the kingdom. Fitly is he termed, "*the Hammer of the whole earth.*" Jer. l. 23. And this was the period of its strength.

"*I beheld till the wings thereof were plucked, and it was lifted up from the earth,*" etc. (ver. 4.) The margin renders this, "The wings *wherewith* it was lifted." I suppose that this gives the better sense. And, perhaps the best comment that can be given on *this lifting up from the earth*, is the ambitious claim of the monarch to divine power. "For thou hast said in thine heart, I will ascend into heaven; I will exalt my throne above the stars of God." Is. xiv. 13. In the intoxication of absolute sway, a worm of the dust dreamed that he was a god. He was drunk with power. And now commences his humiliation.

His "*wings*" were his rapidly acquired dominions. They were beginning to be plucked at the time of this vision. With the death of Nebuchadnezzar its conquests ceased. Soon after, when the pressure of his heavy arm was removed, the conquered nations began to assert their rights. The integrity of his empire was broken up. One after another, annexed provinces rose up in revolt. The Lydians, the Medes and the Persians did so. And there was not strength enough left to reduce them again to subjection.

And here occurs the only point of difficulty in this portion of the vision. "*And a man's heart was given to it,*" (verse 4.) What does this mean?

Most probably, it is an allusion to the case of Nebuchadnezzar. As a punishment for his excessive pride, he was driven forth to dwell among the beasts of the field. The sentence against him was, "*Let his heart be changed from man's, and let a beast's heart be given unto him.*" Dan. iv. 16. In the light of this incident, we may read the declaration before us. With Babylon's greatness, Babylon's pride departed. One after another, other princes served themselves of it. And the kingdom that was a lion in strength, and an eagle in the swiftness of its conquests, displayed a man's heart in the season of its decay. The staff of its lofty pretensions broke, and pierced the side that leaned upon it. Is it not just an illustration of the words, "Put them in fear, O Lord, that the nations may *know themselves to be but men?*" Psal. ix. 20.

"*And behold, another beast, a second, like to a bear, etc.*" (ver. 5.) This beast represents the same kingdom as "the breast and arms of silver," i. e. the Medes and Persians. And while all these kingdoms are symbolized by wild and ferocious beasts, there are peculiarities in each to call for the use of the particular animal employed in each case. The bear is less noble, but more subtle, and unyielding, and revengeful, than the lion. He is sullen, voracious, cruel. And in this respect, the Medes and Persians occupy a position of notoriety rarely, if ever, equalled. The prophet says of them: "Their bows also shall dash

the young men to pieces; and they shall have no pity on the fruit of the womb; their eye shall not spare children." Isa. xiii. 18. Indeed, Persian princes were but another name for bloody and vindictive and oppressive rulers. "Taking the whole nation together," says Mr. Barnes, "it was fierce and rough and unpolished; little disposed to friendliness with the nations while any around it had peace or prosperity." "No one, acquainted with that nation, can doubt the propriety or applicability of the emblem."—*Notes on Daniel*, p. 293.

"*And it raised up itself on one side.*" Now, this clearly implies a state of rest, *before* its raising up. The bear, fierce and sullen and blood-thirsty, was in a state of brief repose, before going forth to commence new conquests. And such a state of rest it had when, having overcome the Medes, and triumphed over several neighbouring powers, it seemed to be meditating the downfall of Babylon.

Now, if we adopt the reading of the text, and say, "it raised up itself *on one side*," the interpretation is manifest enough. Its conquests extended almost altogether on one side, i. e. to the west of its own proper dominions. Or, if we adopt the reading of the margin, "It raised up *one dominion*," the interpretation is equally clear. The Medes and Persians joined to form one kingdom. But the Persians soon rose to the ascendancy. They thus "*raised up one dominion.*" And so, in either case, the facts of its history amply sustain the declarations of the prophetic word.

"*And it had three ribs, in the mouth of it, between the teeth of it.*" The figure here becomes a very

striking one. It symbolizes the conquests of the Medo-Persian bear. Awaking, as the literal bear, from its brief repose—hungering for new conquests—it went forth to the work of destruction. Sir I. Newton interprets these three ribs as the kingdoms of Babylon, Lydia, and Egypt. They were conquered by the bear. But they did not make component parts of its dominions; even as the three ribs remained distinct from the body of the bear. Still, they were “*ribs*,” i. e. *sources of strength to the conquering power*. And they were “in the mouth of it, between the teeth of it,” i. e. they were ground and oppressed and destroyed by their sullen conqueror.

“*And they said thus unto it, Arise, devour much flesh.*” Nothing could be in more striking conformity with the habits of the animal, which is the symbol. And nothing could more strikingly represent the character and mission of the kingdom symbolized. Sullen and blood-thirsty and voracious, the bear retains the ribs of previous conquests between its teeth; while it slowly rises to go forth to new destruction. And the Medo-Persian bear relaxed not its oppression of its already conquered subjects, when it went forth again to war upon the nations.

Now, as a providential summons, these words received a large and exact fulfilment. God used *this* power, as He had done the Babylonian before it. It became the executor of His will—the instrument of His justice—on the nations which it subdued. *The justice was all His*. The wrong, in the execution of it, was all its own. And, for that wrong it received the merited punishment, when its mission was ended.

But that it "devoured much flesh," is emphatically true; whether we regard the cruelty of its reign,—which was excessive,—or the large destruction of human life which attended its invasions of other states. Calmet asserts, that the punishments they used "beget horror in those who read of them."

Babylon went down before it. A large part of the world received its yoke. And, if you ask for further comment on the "*much flesh*" which it devoured, you will find it in the millions whom it sacrificed in its attempts to subdue the Thracians, the Macedonians, the Greeks, and other nations of Europe.

"*After this I beheld, and lo, another, like a leopard, which had upon the back of it four wings of a fowl;*" (ver. 6.) This symbolizes—like the "belly and thighs of brass"—the Macedonian empire, under Alexander. The symbol would indicate a kingdom, less noble than that of the lion; but much more so than that of the bear. A kingdom, small in its own proper dimensions, but rapid in its conquests; and springing on its victims ere they are aware. In all these respects, it strikingly represents the kingdom of which the "Macedonian madman" was the founder.

It is the symbol of swiftness. "Their horses are *swifter than leopards.*" Hab. i. 8. And Alexander, at the head of his legions, moved forward with a speed which excited the wonder of the nations. "He was impetuous, and fierce, in his warlike expeditions, as a panther after his prey; and came on his enemies with that speed, as if he flew with a double pair of wings." (*Prideaux's Connection.*) But no one animal could suffice to represent this king; the number, ex-

tent and rapidity of his conquests. These had never, before, been equalled. And so, we have—not the leopard only, but—the leopard *with four wings*, as his representative. At the age of twenty, he commenced his conquests. At thirty-two, the world had submitted to his yoke. Thrones were his toys. Armies and nations his play-things. But they satisfied not this spoiled child of power. He looked round for some new object of desire. And when his path of conquest seemed closed before him, he gave himself up to the most unbridled dissipation.

The leopard is a *spotted* animal. And Macedonians, Syrians, Greeks, Jews, Egyptians, Medes and Persians, with their various languages and customs, were incorporated into his dominions.

And now, when this great empire is thus raised up, to whom shall it be bequeathed? Who shall ascend Alexander's throne? Who wield his sceptre? To whom shall his dominion pass? The question was asked of the hero, on his dying bed. "*To the most worthy,*" was his reply. Leaving no successor, it was not long before his empire was divided between his four generals. Macedon and Greece became the part of Cassander. Syria, of Seleucus. Thrace and Bithynia, of Lysimachus; and Egypt, of Ptolemy. *The mighty Colossus was broken into four parts.*

And was this a thing of chance? Did it just *happen* to be so? No. Nothing does. "*The beast, also, had four heads,*" says the prophet. And the kingdom, that had been so great and terrible under Alexander, received its "four heads" shortly after his death. The fact of this division could not have been,

in any other way, so well set forth. The beast was one. And the kingdom was still one; although its power was *administered from four points*. How wondrously does God reign over the minds of men, even when they are least conscious of his power?

And the fact of this fourfold division is set forth in other places. "The great horn" of the he-goat—Alexander—"was broken; and for it came up four notable ones toward the four winds of heaven." Dan. viii. 8. And again; "His kingdom shall be broken, and shall be divided toward the *four winds of heaven; and not to his posterity.*" (xi. 4.) And the fact was even so. Strangers succeeded to the power which he had wielded. And, of "his posterity," none mounted to his throne. To "others, beside those," the prophetic word assigned it. And "others beside those" have, from that day, ruled over the fragments of his once mighty empire."

"*And dominion was given to it.*" (verse 6.) It was not the result of Alexander's greatness, that he built up this kingdom. There was One above him, who gave him all. "He giveth it to *whomsoever he will.*" And kings reign, and conquerors boast of victories which *their* genius and their power accomplished. And what means it all? They are but tenants at will of Him whose delegated power they wield, whose instruments they are—and yet, whose possessions they so often pollute with their fellows' blood. Beneath every throne; lying back of every victory; the strength of every sceptre; is the secret purpose of the Almighty to make all things subserve His will, and carry forward His designs. They have what power His will

permits. They exercise it as long as His designs allow. And beyond this they cannot go.

a. How strikingly the history of the world confirms the testimony of the Word of God. That Word declares, that, until the God of Heaven shall set up his kingdom; there shall be four universal kingdoms upon earth—and *no more*. In these two strongly-marked, prophetic visions, that truth is affirmed and re-affirmed. And, according to human calculation, it would seem to have been, then, a most unlikely truth. The *chances*, as men speak of such things, appear to have been all against it. The probability would seem to be, that some mighty king, some great conqueror, would arise and defeat it. No *man*, at that time, could have conceived of such a thing as true. Human wisdom would then have counted on the recurrence of what had already been. Four times, in the history of the world, this dream of universal dominion has been realized. Shall it be *but* four? In all future time, shall not another erect a throne, to be what these, in their day, had been?

No. "*By Me* kings reign." And when God refuses the grant of power, in vain may earthly potentates seek to attain it. The sceptre shall break in their hands. The substance shall become a shadow. No hand can grasp it. *Somehow* it has come to pass, that, whenever made, the effort has been defeated. *There have been but four universal monarchies.*

Time after time the attempt has been made. Time after time have the foundations of mighty empires been laid, and the pillars of powerful thrones set up. But what has been the result? The foundations have

been rent asunder; and the thrones have tumbled down; and the reins of government have been torn from the hands that were stretched out after universal sway! *Up to this time*, what is all history but a comment on the prophetic words, "I will overturn, overturn, overturn it; and it shall be no more, *until He come whose right it is*. And I will give it him." The history of the kings of the earth, is but a succession of overturnings. And now, the judgment of men of thought regards the establishment of such a kingdom as a thing out of the question. Political reasons; visible instruments; secondary causes; exist, which are numerous enough, and strong enough, to place it beyond the bounds of possibility. The shadow returns not again, by natural causes, on the dial-plate of time. The day for such a government has long since passed. You can no more restore the old monarchies than you can build again the monasteries of the olden time; or renew the institutions of the Middle Ages! And, whatever political reasons men may assign for this; I beg you to observe, that, *long before their existence, the fact itself was set forth on the pages of the Word of God!*

The great problem of what human governments can do for the elevation of our race, is almost worked out. The result has been everywhere the same. In its last form it is now in progress in our own land. And here it has been under the surroundings of the most favourable influences. Separated, by geographical position, from the nations of the old world; in a land of almost unequalled resources; in the full light of all the teachings of the past; peopled by the noblest race;

and blest with the hallowed influences of true religion; while education, science, and the arts walk side by side through all our borders; surely, *here*, and under these circumstances, we may expect to see all of enduring good that human governments can bestow. And what do we see? A great nation, indeed. A nation of mighty power and resources. But who can say, A nation that promises to be an exception to those of the past? Who can say, A government that bids fair to be permanent? Who will venture to affirm that there are not now, in operation, causes mighty enough to pull down the strong pillars on which its fabric rests? *The time has not yet come.*

The truth is—and it must force itself on every thoughtful reader of history—that no government will be permanent. Change, overthrow, destruction, awaits them all. And whatever may be the pathway over which they march onward to this end, the Word of God has infallibly pointed it out as the goal to which they all tend.

b. We also learn from this subject, the scriptural view of God's mercy to his Church. Did you ever pause, in meditation, on Ps. cxxxvi? I would commend it to your careful examination. It is an invocation to praise the Lord, "*for his mercy endureth for ever.*" For this He planned the heavens. For this He stretched out the earth. For this He made the sun, and moon, and stars. And *therefore* we should praise Him. But the Psalmist continues: "O give thanks unto the Lord—to Him which smote great kings—*for his mercy endureth for ever.* And slew famous kings; *for his mercy endureth for ever.*"

(verses 17, 18.) How was that a proof of his mercy? How did that become a ground of thanksgiving? Clearly thus: God had a Church to build up. Its safety was the salvation of the world; the blessing of all orders of sinless intelligences; and the full display of the character and glory of God. The enemies of that Church sought, in their madness, to overthrow it. *Their* destruction, therefore, was a work of mercy to all beside. Its overthrow would be the grave of the world's hopes. Its preservation, God's richest blessing to His creatures. In Israel's line, the Saviour was to come. In that Saviour, "the whole family, in heaven and in earth," was to be blessed. God's truth was pledged for this. And His judgments upon those who sought to overturn it, were a part of His covenanted mercy. And this shall "endure for ever"—the endless theme of every creature's song.

It is a most impressive thought. And in no other way could the importance of an interest in that covenant be so well set forth. God watches over it with sleepless care. The procession of earth's greatest events is moved, and guided, and controlled for this. He only, therefore, is wise—he only is safe, who has a part in the provisions of that covenant. Of all beside, the end is, "they shall be *rooted out at the last.*" And all the blessings of that covenant—peace and pardon here, and endless glory in the world to come—God offers them to you to-day.

"*Believe, and take the promised rest.*

Obey, and be for ever blest."

LECTURE IV.

AFTER this, I saw in the night visions and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it: and it had ten horns.—DAN. vii. 7.

It is to be borne in mind, that Daniel *saw* what he describes. One after another, these beasts arose. Each acted the part assigned it; and took on the changes here described. It was not, I mean, merely an ideal conception. It was an absolute vision. As figures, in a panoramic view, these three beasts arose. And after them, he saw “a fourth beast, dreadful and terrible and strong exceedingly.”

The description of this beast is very striking. And, you observe, that whereas each of the three preceding kingdoms had its own specific symbol; this beast is a nameless one. Its *qualities* are described. It was, “dreadful and terrible and strong exceedingly.”

Its *powers of destruction* are pointed out. “It had great iron teeth;” and “nails of brass.”

Its *actions* are foretold. “It devoured and brake in pieces, and stamped the residue with the feet of it.”

But no *name* is given to it. No fitting symbol could be furnished, for this mighty power, from among the wild beasts of the forest.

Now, the question arises, What kingdom is here symbolized? And, in answering it, we have to meet these requisitions of the prophetic word. "The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down and break it in pieces.

"And the ten horns out of this kingdom are ten kings that shall arise: and another shall arise after them: and he shall be diverse from the first, and he shall subdue three kings:" (ver. 23-4.) In other words, we must find a kingdom which is the *fourth* kingdom upon earth; i. e., the fourth *universal* kingdom.

A kingdom, which was greater and mightier and more terrible than any which came up before it. Whose powers of destruction were fitly symbolized by a beast with great iron teeth, and nails of brass. A kingdom, that acted a corresponding part among the nations of the earth. Greater than the Babylonian Lion; the Medo-Persian Bear; and the Græco-Macedonian Leopard; inasmuch as it was to break them in pieces, and succeed to their dominion.

A kingdom, which was "*diverse*" from all other kingdoms. It must also, give rise to ten other kingdoms, which are to exist together; even as the ten horns did on the head of the symbolic beast. It must, furthermore, give rise to another kingdom—symbolized by the eleventh, or "*little horn*"—which must, also, be "*diverse*" from the first ten kingdoms; and before

which, three of the ten are to be plucked up by the roots.

Finally. It must be a kingdom, which—in that of the little horn, as well as in the first ten—shall continue until the judgment of the Great Day; when “the beast shall be slain, and his body destroyed and given to the devouring flame.”

Now, of these prophetic marks, all are accomplished, save the last. In their light, then, we must point out the kingdom symbolized. Of course, you all anticipate its name? It is the Roman Empire. In none other, can it even be pretended that these marks are fulfilled.

It was “*the fourth kingdom upon earth.*” The mighty empire, founded by Alexander, was swallowed up by it. New territories were added to its dominion; until the “*government of the whole earth,*” became its favourite title.

It was “*dreadful and terrible and strong exceedingly.*” Was there ever a nation to which these terms so appropriately applied? Hardihood; fortitude; sternness; force—were not these the qualities in which the people gloried most? And how “dreadful and terrible,” in its subsequent dealings, this nation became; its history, written for centuries in blood, (as was that of no other nation upon earth,) too terribly attests!

“*It devoured and brake in pieces, and stamped the residue with the feet of it.*” And what is Roman history, but a record of bloody and destructive wars upon other States? Of its cruelty and oppressiveness wherever its power was felt? It was not merely that it fought for dominion. Its lust of destruction rioted

in bloodshed, and it “brake in pieces,” even without gain to itself.

It was “*diverse from all the beasts that were before it.*” It was to be so in many respects. And so it has proved. It is so in the length of time it has continued. It was founded in the year 746 B. C. And it is still a power among the nations of the earth; i. e., it has been so for two thousand six hundred years. What other kingdom, in active intercourse with other nations, can compare with it in this respect?

It is “*diverse,*” too, in the character it has worn. For nearly eleven hundred years it was Pagan; then, for a season, it was Christian; and now, for more than twelve hundred years, it has been a Papal power. And then, it has been “*diverse from all kingdoms,*” in the nature of its government. It has passed through every form of administration. It was a kingdom—a republic—an empire. Now, in this connection, it is to be remarked, that St. John saw a vision of this same beast. He says: “And I stood upon the sands of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns, ten crowns, and upon his heads, the name of blasphemy.

“And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion.” Rev. xiii. 1, 2. How very expressive! Daniel saw three beasts rise before it. Then came the fourth. And this same beast—in a new form of development—John saw. It took the distinguishing feature of each of the three preceding beasts. The body of the leopard, the feet of the bear, and the mouth of the lion, all conspired to make

this beast "dreadful and terrible and strong exceedingly." There never has been but one kingdom of which this was true. Of only one can it be averred, that it succeeded to the dominions of the Babylonian Lion, the Medo-Persian Bear, and the Macedonian Leopard,—having, besides these, its own peculiar territory in the sovereignty of the ten kingdoms of the West. And then, the Roman Empire "resembled no state of society known among men. It displayed, in its character and proceedings, the vigour and courage of the Babylonians, the various policy and cunning of the Greeks, and the unchanging firmness of the Medes and Persians." (*Paxton.*) And then, too, it had seven heads and ten horns.

Now, in Rev. xvii. we have an ecclesiastical power, represented by *a woman riding on this beast*. Of this I shall have to speak hereafter. I, therefore, refer to it here only to identify the beast with that which Daniel saw. In Rev. xvii. 18, we are told: "And the woman, which thou sawest, is that great city which reigneth over the kings of the earth." Now, every school-boy knows what great city ruled over the kings of the earth in St. John's time. It is as much a simple question of fact as the other question, What is the capital city of these United States? There was no other city than Rome that did this. Rome, then, is symbolized by the beast of the prophet, as well as by that of the apostle. But we are further told, "The seven heads are seven mountains, on which the woman sitteth. And there are seven kings; five are fallen, and one is, and the other is not, yet come," etc. (vs. 9, 10.) Now, "*septi-collis urbs*"—the seven-

hilled city—was a favourite term among the Latin poets and other authors,* when speaking of Rome. And we all know how, in our day, it has passed into a proverbial expression. It continually re-appears in references to the great city. Thus Byron says:

“The Goth, the Christian, time, war, flood and fire,
Have dealt upon the *seven-hilled* city’s pride.”

But then, if this were all, there would be slight need of the caution in the ninth verse. “*And here is the mind which hath wisdom.* The seven heads are,” etc. It surely would not require much wisdom to number the seven hills on which the city was built, and where the woman sitteth. They, therefore, have a further meaning. Literally, it is “The seven heads are seven mountains, on which the woman sitteth. *And they are seven kings.*” In other words, they are *symbol-hills*—i. e., symbols of the seven kinds of rulers who administered the government. The mountains or hills were surrounded by “waters.” And these, we are expressly told, “are peoples, and multitudes, and nations, and tongues.” The spectacle, therefore, which John saw, symbolized the “ancient rulers of the empire as well as its kings, in its last form;” and also the subjects over which it ruled. And in this, its clear, symbolic sense, the fact is undoubtedly as the apostle states it. When the English law says,

* Thus Horace:

“*Dño quibus septem placuere colles.*”

Thus Ovid:

“*Sed quæ de septem totum circumspicit orbem,
Montibus, imperii Romæ Deùmque locus.*”

“I appeal,” says Tertullian, “to the citizens of Rome; the populace that *dwell on the seven hills.*”—*Apol.*, 35.

“*The king never dies,*” it simply means that, while a State lasts, the kingly power never departs from it. Its form may change. But the supreme power always remains. It still exists, whatever hand may wield it. And so, when Charles I. was beheaded, and Cromwell assumed the reins of government; that maxim was still true. The kingly power remained, though no king ruled then in England.

So it is here. There were to be seven forms of kingly power. Five had then passed. One was; and the other had not yet come. Now, history* tells us that they were, 1st. Kings; 2d. Consuls; 3d. Dictators; 4th. Decemvirs; and 5th. Military Tribunes. The government was imperial when John lived. And so, the angel said, “*one is.*” And the other was yet to come. This, most probably, was “the false, Christian Imperial, commencing with Constantine, in the year 312, and falling at the subversion of the Western Empire in 476.” (*Lord, in loc.*) And the ten horns, which had not then arisen, were the ten kingdoms which were to appear when the beast arose out of the abyss of waters. They were to exercise their power with the beast. And so they have ever done. And so, in the ten toes of the image; and the ten horns of the beast of the Apocalypse; we have the same truth that is revealed in this vision of Daniel.

Returning, then, to the points in which this king-

* See *Livy*, lib. vi., c. 1, and *Tacitus*, *Annal.*, lib. i., cap. 1. Bellarmine, also, a distinguished Roman Catholic writer, thus enumerates these changes: 1. *Kings*; 2. *Consuls*; 3. *Decemvirs*; 4. *Dictators*; 5. *Military Tribunes*, with Consular power; 6. *Emperors*. (*Pool's Synop. in loc.*)

dom was to be "diverse from all kingdoms;" we find that it was to be so in *the forms of its government*. What other nation ever passed through so many? Seven forms of administration of the supreme power! And the seventh is to re-appear in a new phase; thus making it the eighth. With what emphatic meaning could it be said to "*be diverse from all kingdoms?*"

And it was so, too, in the *greatness and extent of its dominion*. Take an ancient map of Europe. Examine its territories. Recount the nations that owned its sway; and confess it was well termed the government of the whole earth.

And then it was to give rise to *ten other kingdoms*. We had this division referred to in the toes of the image. And in both visions they are called for, as arising out of the same power. They were to be *separate* kingdoms; but only separate as are the toes of a man's feet, or the horns of the beast's head; i. e., *growing out of one and the same body*. I press this remark upon you as a certain guard against the false interpretations which are sought to be given to this passage. You will find many more than ten kingdoms in Europe. But that matters not. We are only concerned to find ten, which were formed out of, which grew up on, the territories of Daniel's fourth beast; i. e., of the Roman empire. Now, of these kingdoms I shall have to speak, when the kingdom of the "little horn" claims our attention. I therefore only refer to them now, to ask, Of what other kingdom could this ten-fold division be affirmed? You know, we all know, that in this respect the Roman empire was "diverse from all other kingdoms." But, it was

diverse, also, in giving rise to *the kingdom of the little horn*. Among the ten horns of the beast, "another little horn" arose. The kingdom which it symbolized was to be diverse from all the others; and before it, three of the first ten were to be plucked up by the roots. All this will shortly come before us; and therefore I press it not now.

Now, brethren, these are the points of diversity. *Some* of them you may find in many other nations. But *all of them* you will find nowhere but in one. And when you have found them, there cannot be a shadow of a doubt that you have the kingdom symbolized in this vision. The meeting of all these characteristics in one kingdom, becomes an infallible proof that *that* is the one pointed out. History lays down her testimony at its feet. And a feeling of awe comes over us as we gaze. We behold a power whose distinctive traits are strongly drawn; whose acts are vividly portrayed; and for whom a fearful end is reserved. We behold it, century after century, unconsciously taking to itself every item of the proof by which it was to be known; and calling upon the world to witness its identity! Look at it in the light of these collected characteristics; and say if it is not impossible to find a kingdom which combines them all, outside of that of Rome?

Rome, then, is the kingdom of the fourth beast; "dreadful and terrible and strong exceedingly." Its power circled the earth. There was no escape from its grasp. "*Remember,*" said Cicero, to the exiled Marcellus, "*wherever you are, you are equally within the power of the conqueror.*" It was the *fourth* uni-

versal kingdom. It succeeded to the dominions of the three that had gone before it. It supplied in history the terrible combination of powers and characteristics which the prophet enumerated. It gave rise to ten separate kingdoms, which still exist. And in the midst of these another little kingdom arose, diverse from the other ten; and before which, three of the ten were plucked up by the roots; i. e., never to be restored. I suppose we must all agree that all this occurred in the history of Rome. And that *that*, and no other kingdom, is the one pointed out by the prophet.

I desire, brethren, to have this truth clearly before you. You may not rest in the conclusion that it is *probably* so. There is no such neutral ground for you to take. No middle course for you to adopt. This proposition is absolutely true, or wholly false. Of some *one* kingdom all these statements are true. The angel meant but one. He described but one. And history records their fulfilment in but one. There cannot be *two* fourth universal empires. And that which fulfilled this condition must also be of greater power than the three which went before it; must be diverse from all other kingdoms; must be broken into ten separate kingdoms; and out of these another little kingdom, an *ecclesiastical* kingdom, cruel and persecuting, and "drunk with the blood of saints," was to arise. I submit to you, brethren, it is difficult to find a conclusion to which you can more safely come in reference to *any* subject; and about which you may rest with more absolute confidence than this: i. e., *Rome is the kingdom symbolized by Daniel's fourth beast.*

The great results, to which this will lead us, remain for future examination.

We learn from all this, *God's ceaseless regard for His Church*. It is not kings and conquerors; the marshalling of armies, and the building up and the pulling down of thrones; that are great things in His sight. When His eye foresaw, and His Spirit announced, the rise and fall of empires; the contests of monarchs and leaders, and the great results that were to flow therefrom; it was not these things that attracted His regard. As one by one the nations of the earth appeared, acted their part and passed away, there was nothing in this; though like a grand panoramic view, it was all clearly displayed before Him; there was nothing in all this to commend it to His care. Not for *themselves* would the splendour of the Babylonian; nor the sterner courage of the Medo-Persian; nor the wondrous achievements of the Macedonian; nor the wider renown of the Roman monarchy ever have had a place on the pages of His Word, or existence in point of fact. *The History of His Church, in its various manifestations, was to be connected with them*. And therefore, they are pointed out. With each one of them the history of that Church is interlinked. And in all the changes that came over them, *its* connection was made distinctly to appear. Sometimes they were the shield of power which God held over it. Sometimes, the rod with which He chastened it; *always* the instrument with which its progress was to be connected. And, in some of its most momentous and striking forms, that connection will yet be made to appear. Take the volume

of History, and say what is permanent therein save that which this connection has made so? And that which of all nations has set the impress of its influence in deepest lines on the mind of our race; and survived the greatest convulsions; and lasted for the longest time, but for which a future overthrow is distinctly reserved; *that* is the one which of all others has had the longest and most intimate connection with that Church. Nothing is great apart from this. Nothing is little which its preservation requires. Of it, God says: "*I, the Lord, do keep it. I will water it every moment; lest any hurt it, I will keep it night and day.*" Isa. xxvii. 3. And no man has read History aright until he reads it in the light of this promise.

"Behold," says the prophet, "I have created the waster to destroy." Why, then, how absolutely they are subject unto Him! And so the declaration continues: "*No weapon that is formed against thee shall prosper.*" Isa. liv. 16, 17. How necessarily this conclusion follows. God creates "the waster" for his work. Will He permit him to use his power against His own designs? Shall the instrument which *He* has formed be permitted to turn its edge against His own ransomed Church? "*No, it shall not!*" says the book of God. "*No, it has not!*" responds the book of History.

I know of course, that those words were spoken of God's *literal* Israel. And in them their complete fulfilment will yet be attained. But then, as a portion of the Gentile Church; which is only a graft on "the good olive tree;" *we*, too, may claim this promise for ourselves. And so claiming them, I ask you, breth-

ren, can you point out the weapon which has been formed against His Church and prospered? Unnumbered times have weapons been formed against it. Unnumbered times have they been raised against it. But, *when have they prospered?* The battle-axe of earth's mightiest powers has been wielded against it. But the stroke has been turned aside; or power given to resist; or the sinews of the arm that dealt it have been palsied in the moment of the blow. *Never have they prospered!* History, like a battle-field after some great contest, is strown all over with the broken relics of designs formed, and weapons fashioned against the Church of Christ. There they lie. Broken, dishonoured, cast out! Only preserved in the memory of man as eloquent witnesses for the truth of the word of God.

Do the interests of His Church require it? God will sway the heart of Pharaoh's daughter to His will by the mute eloquence of the tear-drop on the cheek of the infant Moses. Do they require it? Conquerors shall be turned aside from their purpose of vengeance; by an impulse they can neither resist nor explain. Let one instance suffice. Alexander had just completed his victory over Tyre. He burned the city to the ground. He destroyed the inhabitants in cold blood, and then marched against Jerusalem. His purpose was, to mete out to it a like destruction. The report of his crucified two thousand Tyrian prisoners went before him. The people trembled. They felt exposed to his power. They fasted. They prayed. And as the maddened conqueror approached, the High Priest, in his gorgeous robes, followed by a long train

of priests and people in white, went forth to meet him. It seemed as if they were marching on to certain destruction. Alexander draws near. But now what means he? He bows down before the High Priest and reverently salutes him, adding, that he did so because of the God whose Priest he was. He then enters the city; gives them toleration in their religion, and sets them free from tribute every seventh year. His assigned work was not yet done. And, until then, he must protect the people of God with the power which the God of the people gave into his hands. Verily, He "maketh the wrath of man to praise Him; and the remainder thereof He will restrain!"

Well, brethren, this Church of the Living God—founded in the councils of eternity—kept by His power—ransomed by His blood—oh! have *you* a part therein?

You may have all else. But, if you have not this, you are miserably poor. You read over the conquests of the great ones of earth; and as you tell the story of Cyrus and Alexander, and the world's mightiest heroes, a still small voice is sounding in your ears, "*What will it profit a man if he gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?*"

LECTURE V.

I CONSIDERED the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things." DAN. vii. 8.

IN considering the kingdom of the little horn, it is important to remember the manner of its appearance. The prophet was contemplating the fourth beast. Its ten horns especially struck his attention. He was pondering their meaning. "I considered," or, "*I was considering,*" "the horns; and behold there came up among them," etc. And in explaining this portion of the vision, the angel said: "And the ten horns out of this kingdom are ten kings that shall arise; and another shall arise after them; and he shall be diverse from the first, and he shall subdue three kings." (Verse 24.)

Now, you will mark the point, and note the historic fact which it requires—"Shall arise *after* them." The ten horns arise first. Then *it* appears. And the historical reading of the symbol is, that the ten kingdoms appear first. Subsequently; in their midst; the kingdom of the little horn arises. And to pursue any other order than this, will be to neglect one of the

plainest and most important requisitions of the prophecy.

You may, perhaps, deem this a point of small importance. You quite mistake it, if you do. And I press it upon you because it furnishes a ready and resistless answer to the many false interpretations of this part of the vision. Volumes have been written to show, for example, that this symbol points out Antiochus Epiphanes, a cruel persecutor of the Jews; and that, consequently, this vision was long since fulfilled. Well, brethren, on what does this statement rest? What are the facts of the case? Simply this; that Antiochus died 164 B.C.: i. e., *upwards of six hundred years before the ten kingdoms were formed!* And yet we are gravely asked to believe that *he* was the power pointed out by the little horn. And long treatises are written to prove that he was so; directly in the face of the declaration that it arose *after* the ten kingdoms had appeared! What is the use of commenting on prophecy at all, if we are thus to over-ride its plainest statements?

And now, say you, What then is the kingdom here pointed out? The answer is, *The requisitions of the prophecy must guide us.* It is to be:

A kingdom which shall arise among and after the ten kingdoms; which shall be diverse from all the ten; which shall subdue three kings; which shall speak great swelling words against the Most High; which shall wear out the saints of the Most High; shall think to change times and laws; into whose hands, the saints shall "be given for a time, times and the dividing of time;" and which shall continue until

“the Son of Man shall come in the clouds of heaven” to set up his kingdom.

Now, these are the requisitions. With the volume of History open before us, we must find a kingdom which combines them in itself; a kingdom into whose history they enter as plain and acknowledged facts. Can we do this?

Beyond doubt, I suppose we can. Never did the sunbeam trace on the Daguerrean plate, a likeness more lifelike and exact, than that which the Spirit draws here, of that persecuting power which, assuming the name of the Church of Christ, was to wear out the saints of the Most High. And that power is the Papal Supremacy!

All of these requisitions, you observe, are fulfilled, save two. Besides these, they are all historic facts. These two, which are prophetic facts, are:

a. *The full time of its continuance*; and

b. *The last great persecution*, with the blood of which it shall be drunk. It is, therefore, a power which, thus guided, we may find to-day on the stage of action; and of which we may with absolute certainty say, “*This is the kingdom pointed out!*”

1. *It was to arise among and after the ten kingdoms.* It will be remembered that the fourth kingdom, seen in the vision of Nebuchadnezzar, was symbolized by the two legs of iron, standing on feet, part of iron and part of clay. This, of course, represents its two divisions—the Eastern and Western empires—into which it was formed. And the figure is a striking one. As the image stood up on its two legs; so this kingdom stood up on its two great divisions. The

Western empire, answering to the head and horns of Daniel's fourth beast, came to an end about A. D. 476; and was divided into ten kingdoms. And if you ask, why these kingdoms are to be sought for in the *Western* empire alone? The answer is easily given. The Eastern empire, of which Constantinople was the metropolis, was built up on the ruins of the Græco-Macedonian empire. In other words, it was part of the body of Daniel's *third* beast. And when it came under the sway of the Romans, and the empire of the West had fallen; it still remained the *sixth*, or imperial head of the beast. Now, it is impossible for it to be one of the heads, and at the same time, one of the horns, of the same beast. Clearly, therefore, we are compelled to look for the ten kingdoms as the remnants of the empire of the West. These kingdoms, then—I adopt the list given by Machiavelli; because, as a Roman Catholic historian, there can be here no exceptions taken to his authority—are as follows: The Ostrogoths in *Mœsia*, now Bulgaria and Servia; the Visigoths in *Pannonia*, now part of Hungary; the Sueves and Alans in *Gasgoine* and *Spain*; the Vandals in *Africa*; the Franks in *France*; the Burgundians in *Burgundy*, now Switzerland and Alsace; the Heruli and Turingi in *Italy*; the Saxons and Angles in *Britain*; the Huns in *Hungary*; and the Lombards, at first on the *Danube*, and afterwards in Italy.

Now, among these, the kingdom of the little horn was to arise. And among these it *did* appear. It was "*little*" at first; i. e., "*little*" in comparison with surrounding kingdoms. But you observe, it is the *visible development* of which the prophet speaks. It

grew from imperceptible beginnings; until it became a recognized power, on the head of the beast. At first it was a *spiritual* power. It exercised spiritual jurisdiction. This, according to Sir I. Newton, commenced about A. D., 379, when the right of appeal in all doubtful cases, concerning Western bishoprics, was given to the Church of Rome. From this, it still continued to grow; until, though still little in visible power, it became a great spiritual sovereignty towards the beginning of the seventh century. Thus, the *little horn arose among, and after the ten kingdoms, into which the empire of the West was divided.*

2. *It was to be diverse from the other kingdoms.* The kingdom of the fourth beast was to be diverse from the three preceding kingdoms. And this was to be so from *it* as well as from all the others. And it was clearly so,

a. *In the manner of its rise.* The first ten kingdoms, as well as those of the four beasts, all arose in times of tumult and war. Tempests and commotions ushered them into being. They were rocked in the cradle of storms. They were early baptized in blood. But not so with this. It arose gradually out of the midst of the other kingdoms. No tempest heaved it into being. No sword opened its way among hostile nations. Its origin was eminently peaceful. For a time, indeed, the prophet did not observe it. The other horns filled his vision and engaged his thoughts. At length it attained size and form enough to arrest his attention. But all this, you observe, points to a gradual and peaceable origin.

And so the two-horned beast which John saw (Rev.

xiii. 11,) and which clearly symbolizes the same kingdom: i. e., the Papal supremacy, or the hierarchy of the Romish Church, *within the Papal dominions*, arose “out of the *earth*.” In other words, it sprang up, peaceably, out of its own native population; and not tumultuously, out of foreign nations, as the ten kingdoms had done. Its two horns—i. e., its twofold forms of chief power or rule—were like a lamb’s, seemingly for ornament and defence; not like those of a wild beast, for conquest and destruction. But “it *spake as a dragon*.” i. e., its exercise of power was relentless, cruel, insatiable. It was diverse, too,

b. In its character. The ten kingdoms were temporal sovereignties. It was a spiritual one. And when the three horns fell before it, the diversity only increased. There was then seen, for the first time among human governments, a power that was *temporal* as well as *spiritual*: ecclesiastical as well as civil.

Its ecclesiastical character is clearly pointed out. It had “*eyes like the eyes of a man, and a mouth speaking very great things*.” (Verse 20.) Of this, Sir Isaac Newton says: “By its eyes, it was a seer; and by its mouth, speaking great things, and changing times and laws, it was a prophet. A seer—*episcopos*—is a bishop, in the literal sense of the word. And this church claims the universal bishopric.” And then, too, how clearly its “eyes, like the eyes of a man,” point out that never-sleeping, far-reaching sagacity of the Church of Rome, which omitted no opportunity to serve its own interests, and crush or deceive its foes. There was nothing like this in the

symbols of the other kingdoms. And therefore there was nothing like it in their history.

And then, too, it was diverse from the others in this respect. No other government ever persecuted its own people—*worshipping the same gods*—for minor differences of religious belief. Who ever heard of a worshipper of Jupiter, or Mars, or Bacchus, or any other heathen deity persecuting, with the dungeon, the fire, and the sword, those who bowed to the same idols with themselves? But here is a government, calling itself Christian, persecuting with implacable vengeance all others who bear the Christian name, and yet reject the dogmas of the Church of Rome! And so it was diverse from the others in all its characteristics.

3. *It was to subdue three kings.* You will bear in mind that it did not *become* a horn by doing so. It was the little horn before it subdued three kings. In other words, that horn symbolizes a spiritual and ecclesiastical kingdom, which, by this subjugation of three kings, became, as well, a temporal power. The kingdom of the little horn did not *begin* with temporal dominion. Nor will it come to an end, though that dominion is taken away. It is essentially, from beginning to end, a spiritual power.

The subduing of these three kings is very strikingly put. At first the prophet did not notice the little horn. The ten wholly occupied his attention. It was not observed among them. Afterwards he saw it. And then "*three of the first horns were plucked up before it.*" Mark the point in the angel's interpretation: "*Before whom there were three of the first horns plucked up by the roots.*" (Ver. 8.) They had ob-

structed the prophet's view of it. They stood before it. And, in point of fact, they hindered its growth. They stood in its way. They were, therefore, uprooted before its expanding power.

Geographically, then, these three kingdoms must be so located as to hide that of the little horn from view; and prevent its temporal growth.

They must, also, be of the first ten. The language is express. "Before whom there were *three of the first horns* plucked up by the roots." We must, therefore, look for them among the first ten kingdoms of the Western empire.

We have, then, you observe, two requisitions, which will, very effectually, close the door against a mistaken selection:

a. The kingdoms pointed out must be three of the first ten; and

b. They must also be so geographically located as to stand before the kingdom of the little horn.

Now, what kingdoms fulfilled these requisitions? All must be rejected, save those which make answer to these demands.

It was about A. D. 476 that Odoacer, king of the Heruli, was proclaimed king of Italy. By this act, he manifestly *stood before* the little horn. It, as a mere ecclesiastical power, would be—like the little horn, behind the larger one, on the head of the beast—lost to the view. A king; a foreign king; wielding his sceptre over the entire State, would clearly interfere with the growth of Papal supremacy in a *province* of the State. He must, therefore, be rooted up. And how was this done? The words of Gibbon sup-

ply an answer: "After a reign of fourteen years, Odoacer was oppressed by the superior genius of Theodoric, king of the Ostrogoths." "From the Alps to the extremity of Calabria, Theodoric reigned by right of conquest, and he was accepted as the deliverer of Rome, by the Senate and people." (Vol. iii. 519, and iv. 11.) Thus the first horn; the kingdom of the Heruli, or of Odoacer; was plucked up. And the second immediately took its place. It was, therefore, to the Roman Pontiff, only a change of masters. First, it was Odoacer. Next, Theodoric. The kingdom of the one was plucked up by the other. But this other stood in the way of the little horn, as really as the first had done. *He*, too, therefore, must be removed. The kingdom of the Ostrogoths was attacked by Belisarius, who gained possession of the city. And, "after sixty years' servitude, it was delivered from the yoke of the barbarians." The conquest, however, was not entire. It was afterwards completed by Narses; who, with his auxiliaries, the Lombards, finished the overthrow of the kingdom of the Ostrogoths. And thus, the *second* horn was plucked up.

Alboin, king of the Lombards, next conceived the design of conquering Italy, for himself; as the Eunuch, Narses, had done for Justinian, the Emperor of the East. In the language of Gibbon: "Terror preceded his march. He found, everywhere, or he left a dreary solitude but, from the Trentine hills to the gates of Ravenna and Rome; the inland regions of Italy became, without a battle or a siege, the lasting patrimony of the Lombards." (Vol. iv. 395-6.) This

was the third horn. Like the two preceding it, this also stood up before and obstructed the growth of the little horn. And this also was plucked up. But this was not done, until Charlemagne; following the example of his father, Pepin, and at the request of the Pope; undertook his cause. He led a large army into Italy. He then completely destroyed the kingdom of the Lombards, and gave a considerable part of their domains to the Roman Pontiff. This took place A. D. 774. And thus, his temporal power was firmly established.

The three horns were thus plucked up before him, and room given for his rapid subsequent growth. The *patrimony of St. Peter*, as his temporal domain is called, was thus established. And to this day, the Pontiff wears his tiara, or three-pointed cap; as if in commemoration of the three-fold overthrow, out of which his temporal dominions were formed.

Let us confess, brethren, that there is something wonderfully striking in this minute and marked carrying out of the prophetic declarations of the word of God. In each case, the plucking up was done by the direct aid and counsel of the Bishop of Rome. He it was, who "shut the gates of the imperial city against the defeated Odoacer; rejoiced in his fall; and welcomed the Goths, as deliverers. It was the same bishop who invited and encouraged Belisarius to subvert the Gothic kingdom. And finally, it was the bishop of Rome who used all the arts of subtle policy, and brought forth all the devices of profane invention, to effect the downfall of the Lombards." (*Rev. J. T. Birks.*) And the result of the whole was to make him

a temporal, as well as a spiritual and ecclesiastical sovereign.

4. *He was to speak great words against the Most High.* Now, it would be but a mere transcribing of the records of history, to show how this was fulfilled. But, the names, "*His Holiness;*" "*Our Lord God, the Pope;*" "*Another God on Earth;*" "*King of Kings and Lord of Lords;*" "*The Lion of the tribe of Judah, the promised Saviour;*" clearly indicate what great words he spoke against the Most High. And these, and other titles equally blasphemous, have all been, from time to time, conferred upon him and worn by him. And their right use, in this application, is covered and defended by the claim to infallibility in judgment.

"Moreover," said Pope Boniface VIII., "we declare, assert, define and pronounce, that to be subject to the Roman Pontiff, *is, to every human creature, altogether necessary to salvation.*" (Extravag. l. viii. 1.) "*All power in heaven and in earth,*" said Lord Anthony Pucci, in the Fifth Lateran Council, "*is given unto thee; in you is fulfilled the prophetic saying, All kings of the earth shall worship him and all nations serve him.*"

There is no claim too lofty for him to assert for himself. His words challenge, for themselves, the reverence due to those of God. He is exalted over all. He is in the place of God. No laws, therefore, may bind him. On the contrary, all laws derive their authority from his will. Blind, unquestioning obedience to him is the only way of salvation. And then, too, this kingdom of the little horn has anathematized,

with the bitterest curses, all who have opposed its claims. It has made the pardon of sins, a matter of bargain and sale. For a price, it has offered, in advance, absolution from the most enormous crimes. It has laid kingdoms under its interdict. It has trodden on the neck of prostrate kings. It has absolved subjects from their allegiance to their rightful rulers. It has been marked, everywhere, with "*a look more stout than his fellows;*" claiming the dominion of the whole earth, and dividing its empire at his will. And then,

5. *It was to wear out the saints of the Most High.* You will not expect me to enter into details on this point. The heart sickens at the records of the persecutions of the saints by *Pagan Rome*. History enumerates ten persecutions of them in the first three centuries. Not less than three millions of Christians suffered death during their progress. But, dyed as she is, with the best blood of the Christian Church, *Pagan Rome* whitens into purity, compared with the enormities of *Papal Rome*. "Every hill of the papal world has streamed with innocent Christian blood. Every valley drunk up the crimson tide. Every city, town or village strewn with the expectants of the better resurrection. Every mountain, glen and cave, has witnessed the disciples' slaughter." (*Oswald*.) Fitly, indeed, does St. John represent her, as "*drunk with the blood of saints!*" While, all through the history of the little horn, it is described, as "*making war with the saints, and prevailing against them:*" (verse 21.)

6. *It was to think to change times and laws, etc.*

And very striking is the comment which history offers on this trait of its character. What law of God or man has been held sacred by it; when the enforcement of that law interfered with its designs? The plain and undisguised declaration of the decretals is, that "*The sacred authority and royal power of the Pontiffs govern the rulers of this world.*"

"*Emperors ought to obey, not to rule over, the Pontiffs.* (Gregory VII., xcvi. c. 10, 11.)

"It is evidently shown that the Pontiff can neither be bound nor loosed by the secular power; of whom, it is certain, as we said long before, that by the pious prince Constantine, *he was styled God. And it is manifest, that God cannot be judged by man.*" (Nicholas, *the Pope, to the Emperor*, xl. 7.)

God has ordained, that "marriage is honourable in all." But the language of Papacy is: "We entirely interdict priests, deacons, sub-deacons and monks from contracting marriages; we decide, also, that according to the sacred canons, *the marriages contracted by persons of this kind be dissolved*, and the persons brought to do penance." (Calixtus II., xxxvii. 8.) It has annulled the second commandment, by keeping it from the people; and refusing it a place in the catechisms of general instruction. It shuts up the book of God from the people. It forbids its laity to reason on the doctrines of the Gospel. It takes the cup from them; though our Lord expressly commanded, "*Drink ye all of it.*" It sanctions the invocation of saints and angels; against the clearest and most express words of Scripture. And, back of all its enactments, there lies the haughty claim: "*It is*

not permitted, either to think or to speak differently from the Roman Church." (*Damasus the Pope*, xxiv. 1. 15.)

"If any one shall presume to dispute the dogmas, commands, interdicts, sanctions or decrees, wholesomely published by the head of the Apostolic See, let him be accursed." (*Nicholas, the Pope, in the Roman Council*, xxiv. 2. 28.)

Thus, the "*laws*" are changed. And the "*times*" of the word of God are the subjects of attempts equally high-handed and blasphemous. The richest promises of the glory of the times when Messiah's kingdom shall be fully set up, are claimed as predictions of the power and splendour of the Papacy. The brightest jewels in the Redeemer's crown are sought to be placed in its diadem. And the times, when "all nations shall serve Him," are transferred to the period of *its* reign.

The two remaining characteristics, i. e., 7 and 8, are fit subjects for future reference. They run forward until the end: and are, now, only in part fulfilled. I, therefore, pass them by.

And now, brethren, this subject teaches us:

How wonderfully the teachings of the word of God commend themselves to our attention. How infallible its utterances are.

To serve its end, prophecy must be so announced as to yield its sense to a diligent seeker after truth; and yet, wholly to hide it from the careless and superficial observer. Greater clearness would furnish an argument against it, in one of two ways. It would either enable the persons pointed out, to defeat its

announcements: or allow us to say, "The prophecy supplies the fact. And willing instruments avail themselves of it."

Each one must be left to work out his own purpose; display his own character; and perform his own pleasure. If as the result of this, we have a full and perfect and minute fulfilment of the prophecy; it teaches us,

a. *How infallibly certain are the purposes of God;* and

b. *How entire is man's responsibility for all he does.*

There is no escape from these conclusions. The actors on whom we have looked, had no thought further from their minds, than that of fulfilling the prophetic word. To do their pleasure; to work out their own plans; was all they meant. But in doing this, God used them for carrying out the recorded declarations of His word. They stand before us in their own true light. While, *through them*, we see how infallible is every utterance of His truth. History, with its thousand tongues proclaims the faithfulness of His word. We read it in the rise of kings; the consultations of cabinets; the shock of armies. It speaks to us from the grave of buried nations. And, as the spectres of the past sweep by, they tell us, "*Verily, He is a God that judgeth in the earth.*" He has let none of "His words fall to the ground!"

Nor will He. To the slightest utterance of that word, He has linked all His power. It were easier for the pillared firmament to fail; than for one syllable to come to nought. How absolute, then, is the safety of the believer in Jesus. The shield of Omnipotence is before him. "The everlasting arms" are around

him. In sickness and in health, in life and in death, in time and in eternity, God, his own *covenant* God, is with him. And "he shall never perish." "I know that it shall be well with them that fear God!"

And then, how startling is the thought to those who are out of Christ. In the kingdoms on which we have been gazing, you may learn how inevitable is the destruction of every power, that exalts itself against Him. How certain the overthrow of those who reject His grace! One after another, they appeared and passed away. Each continued its appointed time. Each did its appointed work; and came to its appointed end. And from the same word there comes forth the declaration, "The end of the ungodly is, to be rooted out at the last!" But then,

b. How entire is man's responsibility for all he does. The kings and the priests and the conquerors, on whom we have been gazing, found *in themselves* the impulses which moved them. They thought of nothing but their own ends. They sought to serve nothing but their own ambition. The blood which they shed; the crimes which they committed—they alone are answerable for. You may not plead an iron decree, *compelling* them to these acts. It was not to fulfil prophecy that Odoacer proclaimed himself king of Italy; or that Theodoric overthrew Odoacer; or Alboin overturned the kingdom of the Ostrogoths. *What knew they about the kingdom of the little horn?* It was to secure, each one, his own ambitious ends. This, with them, was the beginning and the end of the power which moved them. If their actions went beyond this and served other purposes, which they knew not of;

the moral character of their acts still belongs to them. They alone are responsible. They were free to act in a given line. And, therefore, they were free to *refuse* to act. They *did* act. And the character of the act is their own. It was for no desire to maintain the truth of prophecy, that the Roman pontiff circled his brow with the sublimest names of Deity. It was no resistless decree of the Almighty that drove him on to ply the rack, and the dungeon, and the sword, and the stake, against "the people of the saints of the Most High." He was free in all this. He *chose* all this, as the means of strengthening his own power. He alone, therefore, is responsible. And so it is with us all, in all we do.

It is a solemn thought. Our own distinguished fellow-countryman, Daniel Webster, was asked, "What is your most important thought?" And what, think you, was his reply? Was it some great principle of international, or constitutional law? Was it some great truth that lay at the foundation of his country's prosperity? It was nothing of the kind. "My most important thought," he gravely answered, "is *that of my responsibility to God!*"

And well might he so term it. What other thought can compare with it? Responsibility to God! How, like an atmosphere, it surrounds us! We cannot get from beneath it. It attaches to us from thought and word and deed. It walks with us through life. It lies down with us in the grave. It will rise with us in the morning of the resurrection. It will abide with us through eternity. Men and brethren! *Are we living in view of it?*

LECTURE VI.

AND they shall be given into his hand until a time and times and the dividing of time.—DAN. vii. 25, (last clause.)

WE have considered all the marks, by which the kingdom of the little horn was to be known. And now, we come to the question of its duration. We have seen how it is to be identified. And now, we have to see how long it is to exist.

And this, you will observe, is not a question as to its temporal power. It was not that, you will remember, which *made* it the kingdom of the little horn. It was so, before that temporal power was received. And it will continue so, though that power were, all, taken away. The question of its duration, refers to it as a spiritual kingdom alone.

And I feel, brethren, that we are approaching a great theme. What has been revealed, it is our duty and our privilege to know. Of what has been concealed, we must be content to remain in ignorance; until that day, when, we “shall know even as we are known.” We must not strive to draw back the curtain. We shall do so, only to our confusion and wrong.

But the neglect of what is written, on the one hand;

and assuming to know *more* than what is written, on the other; is, equally, to be avoided. In this spirit, then, i. e., simply desiring to know what God has thought best to reveal; to stand on this solid rock of His truth; let us approach the subject before us. In reference to this, and every other portion of revealed truth, I could desire for you, brethren, no more blessed lot, than for each of you, to adopt the Psalmist's language:

"Humble as a little child,
 Weaned from its mother's breast;
 By no subtleties beguiled,
 On thy faithful word I rest."

The duration of this kingdom was to be "for a time, times, and the dividing of time." What, now are we to understand by this? Can we, from data, so apparently obscure, deduce any satisfactory result?

We have this same phrase in three places. It first occurs in our text. Next, in Dan. xii. 7; where it is rendered "a time, times, and *a half*." And last, in Rev. xii. 14, where the words are, "a time, times, and half a time." And in each of these cases, it is used in direct connection, with the end of the present order of things, and the setting up of the kingdom of Heaven. It is, therefore, a phrase of great importance. Let us strive, then, exactly to ascertain its meaning.

We have the same word, in Dan. xi. 13, where it is rendered, "after certain *years*;" or, as the margin has it, "at the end of *times, even years*." A time, then is a year. "A time and times and the dividing—or half—of time," is three years and a half. But, what are we to understand by this?

In prophetic style, a day is put for a year. For this, there is the most express and positive proof.

You remember the case of the spies, sent out by Moses, to search the promised land? God said of them: "After the number of the days, in which ye searched the land, even forty days, *each day for a year*, ye shall bear your iniquities, even forty years." Numb. xiv. 34. And the fact was even so. For forty years they wandered up and down in the wilderness; until they were consumed.

So, in the case of Ezekiel. To prefigure the time through which Israel was to pass, from her first defection from the worship of the true God, to the subversion of the kingdom, by the Assyrians; the prophet was commanded to lie on his left side for three hundred and ninety days. The language is, "For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days, so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days. *I have appointed thee each day for a year.*" Ezek. iv. 5, 6. Now, this would give three hundred and ninety years for Israel and forty years for Judah. If, then, you count back from the subversion of the kingdom by Nebuzaradan, B. C. 584, to the establishment of idolatry by Jeroboam, 1 Kings xii. 33, B. C. 974, you have exactly three hundred and ninety years. And so, if you count back, from the same final catastrophe, to the reformation of Josiah, B. C. 624, the number of years is forty. *A day is put for a year.* And very fitly is

this done. A day, which is the period of the earth's revolution on its axis, is, with great propriety, taken as the representative of the larger period of a year; or the revolution of the earth round the sun. On a principle akin to this, geographers construct our maps; making an inch, or part of an inch, represent miles, or hundreds of miles. And so, this mode of speech grew to be common among the Jews. Did one say to another, *In three weeks will be the Jubilee?* he would be understood as saying, that that feast was twenty-one years distant. And from them it spread to other people. Thus, a certain Greek wrote to his friend, "On this day, I am *just eleven weeks old.*" Now, this was simply saying, in other words, that, on that day, he completed his seventy-seventh year. No confusion followed this mode of speech. No difficulty occurred in understanding it. But, it is in the prophetic books of Scripture it finds its fitting place.

Can we still further verify this point? Can it be fortified by still stronger proof? Can it be made unassailable by candid argument? Beyond doubt, I think it can. You remember Daniel's prophecy of seventy weeks? The language is, "Seventy weeks are determined, upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy." Dan. ix. 24. Seventy weeks; i. e., *prophetic weeks*; are four hundred and ninety years. But four hundred and ninety years from what time? When must we begin to count them? From what point

do they commence running? The answer is precise: "Know, therefore, and understand, that *from the going forth of the commandment* to restore and to build Jerusalem, unto the Messiah the Prince, etc." (verse 25.) The point is definitely fixed. It is "the going forth of the commandment;" i. e., the issuing of the decree to restore and to build Jerusalem. From that time until "Messiah should be cut off, but not for Himself," there should be four hundred and ninety years. It is, therefore, a mere question of chronology.

After a minute and extended astronomical calculation, William Cunninghame, in his work entitled, "The Certain Truth, the Science and the Authority of Scripture Chronology," in his own expressive phrase, "*pins it down*;" i. e., the issuing of the decree; to the seventh year of Artaxerxes Longimanus. This was B. C. 458, or, more minutely, "Friday, the 7th of April, O. S., or 1st of April, N. S.," of that year. "Now," he says; computing four hundred and ninety years reduced to weeks and days and hours from this date; "it comes out upon Friday the 1st of April, N. S., or 3d, O. S., of the year 33, at thirty-two minutes past eight in the morning; *the very hour when our Lord was affixed to the cross*. If, moreover, we carry the computation to the end of the week of days, or seven hours twenty minutes further, it terminates at 4 o'clock in the afternoon; the very hour when the dead body of our Lord was, probably, committed to the tomb of Joseph of Arimathea." P. 117, 118.

It is difficult to conceive of a demonstration more perfect than that. The prophetic cycles move forward with the same minute exactness that characterizes the motions of the heavenly bodies. Nay, they

are determined and measured by them. "He hath appointed the moon for seasons." Its changes, in the heavens, are fixed; that they may testify to the absolute certainty of the epochs of the book of God. The calculations of eclipses; the re-appearance of comets; and the revolutions of worlds; are no more certain than the periods of the prophetic word. And so, in the sublime language of the Psalmist, we may say: "For ever, O Lord, Thy word is settled in heaven. Thy faithfulness is unto all generations: Thou hast established the earth, and it abideth. They continue this day, *according to Thy word; for all are Thy servants.*" Ps. cxix. 89-91.

I submit, then, brethren, that the proof is exact, as proof can well be. We have first, the illustration of the principle. Then, the express assertion of it, in reference to the periods of prophecy. And, last, we have the proof of a great fact, foretold and accomplished in precise accordance with it.

A time, then, stands for a year. "A time, and times, and the dividing of time," is three years and a half. And this is the limit which the prophetic word draws around the existence of the kingdom of the little horn. Through this period it will continue. Up to the end of it, it will last. Beyond that, it cannot go. The hand that has drawn a limit to the ocean wave, and said, "Thus far shalt thou come, and no farther;" has traced its boundary on the shores of time, and said, "*Here shall the end be!*" When that boundary is reached, "The judgment shall sit; and they shall take away his dominion, to consume and destroy it to the end." (Verse 26.) The ten kingdoms, in the midst of which it arose, shall turn their

power against it. "They shall make her desolate and naked," etc. Rev. xvii. 16, 17. Hitherto they have given their power to uphold and fortify that of the little horn. At this moment it is thus upheld. French bayonets are the props of the Papal throne. Austrian power is the right arm on which it leans. And so it will be, "*until the words of God shall be fulfilled.*" And, then, that power will be taken away; and the kingdom come to its appointed end. And the indications of the approach of this season are growing more and more distinct. Who would be surprised, at any moment, to hear of the withdrawal of the French troops; and the abandonment of the Papacy to the wrath of the masses, whom it has so long oppressed? Already, "they hate the whore." Already, the work of making her desolate and naked, and eating her flesh, and burning her with fire—i. e., of despoiling the Papacy of its wealth, and power, and splendour; of confiscating its property, the wealth of its ecclesiastics, its monasteries, and its churches; and stripping it of all, that once made it a great power among the nations—already this work is in progress; and the consummation of it is rapidly drawing near.

What, now, is the exact period of its duration?

The Jewish year consisted of twelve months of thirty days each. Three and a half prophetic years, then, would be twelve hundred and sixty days; i. e., twelve hundred and sixty years. This is to be the duration of the little horn.

Now, this period occurs several times. In St. John's vision of the seven-headed beast—which is the fourth beast of Daniel—"power was given unto him

to continue *forty and two months.*" Rev. xiii. 5. But forty-two months are precisely three years and a half.

Again. The same apostle describes the Church under the figure of the woman giving birth to the Man-Child, which the dragon sought to destroy. Of her he says, that she should be in the wilderness, "*a thousand, two hundred and three-score days.*" Rev. xii. 6. But this is, exactly, the same period as forty-two months, or three years and a half. And, in the fourteenth verse, we have the expression changed to "a time, and times, and half a time;" precisely the formula of our text.

Under the symbol of two witnesses, the same apostle states the period, through which the Church shall be called upon to testify against the corruptions of the Papal power. His language is: "And I will give power to my two witnesses, and they shall prophesy a thousand two hundred and three-score days." In the preceding verse, "forty and two months" are assigned as the same period. Rev. xi. 2, 3.

Now, there is something very impressive in this repetition of the same truth, in this three-fold variety of expression. Something which challenges our attention, in this locking and interlocking of proof. Something which testifies that there must be great point and significancy attached to this period.

But all this avails not, unless we are able to assign the date at which this period was to begin. If we fail to point out the time when, to use a legal phrase, it *commenced running*; we shall be in no degree wiser than if these two visions formed no part of the scheme of revelation. But, the argument from probability is,

that, so much having been revealed, quite enough has been made known, to lead us to *a very high degree of certainty in our conclusions concerning it.*

In the seventy weeks of Daniel the starting point is expressly stated. We have, then, but to count forward from that time, four hundred and ninety years. If Messiah is not then cut off; the prophecy concerning Him fails. But exactly at the day and hour appointed, He hangs on the cross; and the external proof is complete.

Now, if the starting point in the prophecy before us, were named; of course there would be no trouble whatever in the matter. It would be a mere calculation from a given date. But this is not done. The time, at which the statute begins to run, is not given. Are we, then, left wholly in the dark? No. The period of the beginning is not named. But the *duration* of the kingdom pointed out, is given. Its end is clearly announced. And, the *act by which its character is to be fully known*, is described. From this point it was to continue "a time, and times, and the dividing of time;" or forty-two months; or twelve hundred and sixty days. Will not this give us a great degree of certainty? Can we, then, name this act? Can we turn back the pages of the book of history to a certain time; and say, "*Here is the point*, from which our computation is to be made?"

I think we can. I suppose that every step of this great argument can be so accurately determined, as to leave small room for an intelligent doubt.

The kingdom of the little horn is the Papacy. What then, is the period in which this power set itself

up? I mean, not when it *began* to do so; but when its distinctive character was beyond doubt, attained. When was it fully developed as a spiritual and ecclesiastical sovereignty? Or, in other words, By what act were the saints given into its hands? For, from that, it is to continue “a time, and times, and the dividing of time.”

Of course history must guide us here. From it alone can our answer be taken. Thus far we have often been called on to admire the wonderful accuracy with which it has supplied its comments on the word of God. Recurring to it again, we find, that the most decided act; and about which a great unanimity of sentiment seems to exist; took place about A. D. 606. It was, at this time, that Pope Boniface III. was declared *Universal Bishop*—supreme head of the Church universal—by the emperor Phocas.* I beg you to observe, that it is not the *temporal* power of the Papacy; after which we are inquiring. It is the full development of his ecclesiastical dominion. This was attained about the time and by the act aforesaid. The Papacy

* In his recent work on “*The Coming and Reign of Christ*,” Mr. Lord rejects this event; as one which does not offer the true point of the beginning of the twelve hundred and sixty days. *Exactly* to point it out is, I suppose, more than any one can do. And yet the difference is very slight. He himself believes it to be somewhere between A. D. 597 and 626. But “its most probable date,” he adds, “was A. D. 602.”

Undoubtedly the real epoch lies near that time. And while I am unable to surrender my belief in the period assigned above; I regret that even this slight difference should exist. And my regret is all the more sincere; because, in truth, Mr. Lord possesses the elements of an able, clear, and discriminating writer on prophecy, in a very remarkable degree.

stood forth, then, in the distinctly defined outlines of its real character.

By this act the saints were given into his hand. In other words, the Power was then pointed out by name, which from *that time was to exercise dominion over them*. It is not required, by the text, that he should then begin to exercise that dominion. His possession of it, is all that is needed. Surely the exercise of power is something quite distinct from its possession. And when the text speaks of the saints, as given into the hands of the kingdom of the little horn; we satisfy all its requirements by showing *the time from which this surrender took place*. A man is the owner of an estate, not from the time he enters on its possession; but from the time he receives the title-deeds. And so we may appropriate this phrase, and say, that the title-deeds of this power over the saints, were visibly conferred in the act named. And the point of fact is, that from that time the claim of the Sovereign Pontiff over the churches has never once been lowered or abandoned. That supreme and absolute authority over them, *of right* belongs to him; is not this the claim alike of popes and cardinals, and bishops and priests and people? How this has been enforced, when his temporal power sufficed; all the world knows. The history is written everywhere in blood. And to-day the Papal claim over the churches, is no whit less arrogant—his power to decree, in matters of conscience, no less haughty and imperative—than it was when he could enforce his decrees, with the fire and the rack and the sword. The exercise or enforcing of the power, is one thing. The

possession of it, is another, and quite a different one. And it is the *possession* of it which the text requires. It began with a definite act. It will continue a prescribed time. It will end at a given period.

Other dates have been named; but this seems to come nearest to the demands of the text. It is fortified, too, by a very noticeable incident. In 1701, in a Discourse on the Rise and Fall of Anti-Christ; the Rev. R. Fleming declared, that, assuming A. D. 606 as the time of the rise of the Papacy, the fifth vial would be poured out upon it in A. D. 1848. "But yet," he adds, "we are not to imagine that this vial will totally destroy the Papacy; though it will exceedingly weaken it."

Now, all the world knows what took place at that time. What tumultuous risings of the masses! What pulling down of thrones; foul with the corruptions of ages! What storms—what convulsions—in the political world! And how the reigning Pope, Pius IX., was compelled to flee, in the disguise of the livery of his Bavarian Minister! All this is history. And does it not offer a strong proof of the correctness of the period named; as the beginning of the twelve hundred and sixty days? Admit that that discourse abounds in errors. It would be strange if it did not. I have no defence to make, of them. But this assumption of the year 606—*What shall we say of it?* Is it merely a coincidence? Suppose the events of 1848 had occurred earlier, or later; or had not occurred at all? How would you, *then*, have regarded Mr. Fleming's announcement? As an unqualified mistake—would you not? And, is it fair; is it reasonable—in

the absence of any principle leading to that conclusion—to treat it as merely a coincidence—a thing of chance—now? To me it seems much more than that. And, for one, I see not how to reply to the declaration, that A. D. 606 may be fairly selected as the beginning of the twelve hundred and sixty days.

Well, brethren, starting from this point: “the time and times and dividing of time;” the forty-two months; or the twelve hundred and sixty days: *will come to an end in A. D. 1866.*

I beg that I may be distinctly understood. I do not mean that, at the end of that period—i. e., in 1866—the second advent of our Lord will take place. *It will not.* Another period, made up of the thirty and forty-five years of Dan. xii. 11, 12, is then to intervene. In this, the complete restoration of the Jews; the judgment of the living; and the conversion of the nations; will most probably take place. But what I do mean is, that *if the period named is the true one*, the twelve hundred and sixty days will come to an end in the year aforesaid. The kingdom of the little horn will have reached its assigned limit. “The judgment shall sit” upon it; to “consume and destroy it to the end.” In a modified form, it will still subsist. Christ has reserved its final overthrow for Himself. But, from the end of the twelve hundred and sixty days until the scroll of prophecy shall be completely unrolled, there will be a season of trials and tumults; of wars and persecutions; unheard of in all the former periods of this world’s blood-stained history! This will be the hour of final darkness; before the glorious rising of the Sun of Righteousness, in His unclouded splendour!

We are now in the lull of the elements, before the bursting forth of the storm. O! mistake it not for the dawn of that peaceful state, which, some suppose, is to go on, widening and brightening, into the Millennial day! Never was a greater mistake. Just ahead of us are times, not of peace, but of fiery trial, and abounding iniquity. Far into those times, the terms of our natural lives may lead many of us. And blessed is he who abideth faithful to the end!

Three times, is the circle of the history of the Church and of the world traced in the book of God. By three different paths, it leads us on to the same end. "Seals are opened; trumpets are sounded; vials of wrath are poured out. War, famine, pestilence, persecutions of the saints; earthquakes; judgments upon natural objects; judgments upon commerce; and judgments on all the sources of moral influence by which men are affected." These are some of its statements as to the character of the times, preceding the coming forth of the King of kings and Lord of lords. And of *Him* it is written, that, "out of his mouth goeth a sharp sword, that with it, He should smite the nations. And He shall rule them with a rod of iron: and He treadeth the wine-press of the fierceness and wrath of Almighty God." Rev. xix. 15. Thus, *up to the very time of his coming*, the record calls for trials, and tribulations, and distress; instead of that season of peace and prosperity and love, which some imagine is about to be inaugurated on the earth.

And thus, this portion of our theme is disposed of. How powerfully does it bring home the words, "*The*

time is short!" "*Short,*" not only in comparison with the eternity to which it leads us. It is always so. But "*short*" in itself; absolutely short. The things, that are written, are hastening to an end. The sands of "the times of the Gentiles" are well nigh run out. On the chart of prophecy, we may see all its lines, tending directly to one point; i. e., the nearness of the close of this dispensation.

Some of you may say, *I do not like to hear this question discussed.* Suppose you do not? Does that affect its truth? Does that steal away its power? Does that change the relation in which you stand to it? Does that arrest the progress of the times, which herald the second coming of Christ?

You do not like the subject? And must it therefore be suppressed. Must the minister of Christ speak only those truths which the people *like* to hear? Must he shut his lips and stand mute at his post; until popular sentiment gives him leave to speak? *Never!*

There is a previous question for him to answer. Is it a truth, *plainly and clearly taught in the word of God?* If so, he must, on his allegiance, proclaim it. It is at his peril to withhold it. If any man relish it not; to him I say, Go, tell your complaints to Him who revealed it. It is a question between God and your own soul. You must answer it to Him.

Meanwhile, brethren, there is no truth, whose practical bearings are so various and direct, as those which flow from this. In the earliest records of the word of God it meets us. Was "Enoch, the seventh from Adam," to be prepared for his translation? God

revealed to him the glorious truth, "*Behold, the Lord cometh, with ten thousands of His saints; to execute judgment upon all,*" etc. Jude, 14. We might have thought, it was a truth of small importance for *him* to know. But, when God would fit His servant to be "translated, that he should not see death;" it was by filling his soul with the elevating and purifying hopes that cluster round the "glorious appearing of our Saviour Jesus Christ." This single fact, I submit to you, speaks volumes in behalf of the influence of this truth. And, in every age of the Church, it has been a motive of mighty power in developing the strength and efficiency of Christian character. It meets us at every turn. It enforces every duty. It gives urgency to every appeal. It sustains under every trial. It blesses every lot.

"*The time is short!*" Why, then, how *holy* we should be! Every day and every hour we are setting on ourselves an impress for eternity. O! let that impress be one which shall fit us for a higher place in the everlasting kingdom.

"*The time is short!*" How *active* we should be! Every passing moment pleads with winning eloquence, "*Whatsoever thy hand findeth to do, do it with thy might.*"

"*The time is short!*" How *cheerful* we should be! The period of our wanderings will soon be over. We shall soon gain our Father's house: soon enter, to go out no more. In the light of this truth, what trouble can greatly distress? What burden greatly weary?

"*The time is short!*" Why, then, how our light should shine! How clearly should men trace in us

the proofs of what the grace of God can accomplish! It is a mighty work we have to do. Everlasting issues hang upon it. There are lofty heights to which we may attain in the kingdom of Heaven. There is a crown of fadeless glory which we may wear. Let others tread those heights with us. Let that crown be bright with the jewelry of souls, whom *we* have been the means of turning to righteousness.

Not at our Saviour's feet would we lay down
Talents that yield us no stars for our crown.
He gave His life; that we, sinners, might live:
What can life yield us that we would not give?
Take us, dear Saviour; we are not our own;
Help us to live for Thy glory alone.
Thine we are now; and for ever would be;—
Help us, O help us, to labour for Thee!

“*The time is short!*” How like a trumpet-call this truth speaks to us to-day! Are we ready? Our lamps—are they trimmed and burning? Some—our Lord himself forewarns us—will be found to have gone out. Let us be very sure that *ours* are not of that number. Many will deride. The unbelieving cry will be heard, “*Where is the promise of His coming?*” Men will put away this truth from them. They will say, “Peace and safety”—forgetting that it is written: “*Then, sudden destruction shall come upon them, as travail upon a woman with child: and they shall not escape!*”

LECTURE VII.

BUT the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end."—DAN. vii. 26.

THE theme, which these words bring before us, is *the judgment of the little horn*. And that we may have the subject distinctly before us, it is important for us to remember that it was to continue, as a persecuting power, twelve hundred and sixty years; i. e. *for that period the saints were to be given into its hands*. At the end of these twelve hundred and sixty years, the judgment is to sit upon it, "to consume and destroy it unto the end."

But this judgment is not its final destruction. We must, distinctly, remember this. It is a period of wasting away, before its final overthrow. *After* this wasting, and before this overthrow, it is to arise again, in a form worse than any it has yet assumed. It is to arise "out of the bottomless pit:" i. e., it shall come forth, after its temporary overthrow, armed with all the power and malice which Satan can devise and bestow. It shall again breathe forth slaughter against the saints of the Most High; more terrible than any it has yet occasioned. And men shall wonder at it; i. e., those "whose names were not written in the book

of life." Rev. xvii. 8. It will be to them a marvel. They had not received the testimony of the word of God concerning it. They had witnessed its wasting and its overthrow. They had supposed that this was perfect and entire. They were not, therefore, prepared to see it come forth again; with increased powers of destruction. And so, they "shall wonder," when they behold it. And well they might. They have no principles on which to account for it. The progress of liberal ideas, they had thought, broke its sceptre; and pulled down its throne; and dug its grave. *They had not counted the part which the word of God assigned it.* And so, when it re-appears, in its eighth form, under the sway of a single king or imperial chief: "*full of names of blasphemy*"—i. e., preëminently wicked in its claims and acts; "*scarlet-coloured*"—i. e., steeped and dyed in blood: men shall wonder at it with great wonder. In the midst of the persecution and bloodshed, which it will then occasion, its destruction will be complete. The Stone out of the mountain will smite the image; in connection with which it will be working. Christ will appear. For His own hand the stroke of judgment is reserved. The power that had assumed to sit in His place; and worn His loftiest titles; and blasphemed His name; and persecuted His saints; is fitly reserved for the destruction which He, alone, can visit upon it.

Of this, the proof is plain. Of this power—this Man of Sin—it is expressly written: "Whom the Lord shall consume with the Spirit of His mouth; and shall destroy with the brightness of His coming;" i. e., *with the epiphany, or manifestation of His pre-*

sence. 2 Thess. ii. 8. And so, in Rev. xix., we read, that, when He whose name is the "Word of God," "King of kings and Lord of lords," and in whose train all the armies which are in Heaven sweep by; when *He* goeth forth, it is for the destruction of "the the beast and the kings of the earth, and their armies, gathered together to make war, against Him." (Verse 19.) And so, in the vision, now before us. The beast will not be slain and its body given to the devouring flame; until the Ancient of Days shall come; and execute the predicted judgment upon it. Dan. vii. 9-11.

What, then, are we to understand by the judgment spoken of in the text?

Did you ever reflect on the name, given by St. John, to the Papal supremacy? It is: "Mystery; *Babylon the Great*, the Mother of Harlots, and Abominations of the Earth." Rev. xvii. 5. Why, now, was this name given? Why it was to be termed "*Mystery*," is plain enough. But, why *Babylon*? Clearly, because of the analogies, or strong points of resemblance between them. Babylon was an *idolatrous* nation. And so is this. Was there ever devised a system of idolatry, so subtle and so cunning? From the first, when the Pantheon, the temple of all the gods of Pagan Rome, was converted into a Christian church; and the statues of Jupiter and Venus baptized as Peter and the Virgin Mary; from this point all through its history, it has been, and is, to-day, a *system of idolatrous worship*.*

* It may not, perhaps, be generally known, how strong are the points of resemblance between the ceremonials of the Romish

Babylon was distinguished for its wealth and power and splendour. And beyond all other governments, the Papacy has been "*abundant in treasure.*"

Babylon was a persecuting power. And the spiritual Babylon has been "drunk with the blood of the saints." "By the rivers of Babylon" the captive people of God "sat down and wept." And, for long ages the Church of God has been a captive to the power of her spiritual ante-type.

A definite period was assigned to ancient Babylon; and the precise time and mode of its overthrow pointed out. And so, through a fore-appointed period, the spiritual Babylon is to exist; and to come to its end in its fore-appointed way.

Because of the blood, which it delighted to shed, Babylon of old was to be visited with wasting and destruction. And so of spiritual Babylon, it is written, that she "came in remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath." Rev. xvi. 19. Retribution shall over-

Church and those of the Buddhist forms of worship. A traveller in Japan writes home as follows:—"Two well-built Buddhist temples were prominent in the town. Some of our party, visiting these, came back saying they seemed to have been in a Roman Catholic church; the dress of the priests, the images, the altar and the services, were so much alike! They thought the priest intended to pray for them, and bestow his blessing. The resemblance has often struck me; and it seems inevitable, that one ritual was copied from the other. The Roman Catholics themselves, when they were here, saw and confessed the resemblance. They escaped the unpleasant imputation of having borrowed their ceremonial from the Pagans; or, at least, attempted to do it, by charging the devil with having stolen the Roman Catholic ritual, and translated it into Japanese."—*Calendar.*

take her. According as she hath done; it shall be done unto her.

To denote how utter and irretrievable was to be the ruin that should overtake Babylon, the prophet was commanded as follows: "And it shall come to pass, when thou hast made an end of reading this book, that thou shalt bind a stone to it, and cast it into the midst of Euphrates: and thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her." Jer. li. 63-4. And the foreshadowed doom of mystical Babylon is: "And a mighty angel took up a great mill-stone, and cast it into the sea, saying, *Thus, with violence, shall that great city, Babylon, be thrown down, and shall be found no more at all.*" Rev. xviii. 21. And thus, we might run out the parallel; and find, in doing so, an answer to the question concerning the judgment spoken of in the text.

When the prescribed period of Babylon's supremacy was filled; it *did not at once come to an end*. It was captured by Cyrus; as foretold. But, as a tributary power, it still existed. Change after change swept over it. The sinews of its strength were cut. Wasting and desolation brooded over it; until the wild beast of the forest howled in its pleasant places, and the consuming curse destroyed it from the face of the earth.

When Cyrus took the city, it was not by force of arms. He did not batter down its mighty walls; nor break through its gates of brass. He tried this. But for three years he was powerless before it. He could make no impression upon it. They laughed him to

scorn. The man and the object of his power were face to face. God in His providence had brought them together. But he was seeking, in a way not appointed, to conquer it. The "sure word of prophecy" withstood him. In the path pointed out he must tread. He knew nothing of it. But when *force* availed not; another plan was suggested. The river Euphrates ran through the city. If he could turn the stream into another channel; he might enter through its bed. He did so. And, doing so, the city became an easy prey. It fell, without a struggle, into his hands. And so, when history tells the tale; the fact comes out, that a heathen conqueror, ignorant of the prediction, took the city in the precise way that the prophet had pointed out; i. e., by turning aside and drying the Euphrates!

We may look, then, for something of a similar kind in the judgment on the spiritual Babylon. And, so the mission of the angel of the sixth vial, is, to pour it out "on the great river Euphrates: and the water thereof was dried up." Rev. xvi. 12.

But what does this mean? How are we to interpret this symbol? Beyond doubt, the allusion is to the facts attending the taking of the literal Babylon. Something, which corresponds to those facts, shall take place in the judgment of the symbolic Babylon. As Babylon of old represents the kingdom of the little horn, or the Papal Supremacy; so there must be something which sustains *to it* the same relation which the literal river did to the literal city. And this is to be dried up, as was that river; during the judgment of the sixth vial. What, then, is this?

And now, in order to answer this question, I must ask you to accompany me in what, perhaps, you may deem a digression; but what is, indeed, only to prepare the way for the answer desired.

We are to bear in mind that we are living under the seventh vial. Rev. xvi. 17. Of this, I suppose, the proof is very exact and full. But, notwithstanding this, *the sixth is still being poured out*. And this is no strange thing.

The mode of God's procedure in the natural world, is strikingly similar to that in the spiritual. When the seasons follow each other; how do they do it? Not suddenly, and in all their power. They send their influence into each other. One approaches, as the other departs—*gradually*. So summer follows spring; and autumn succeeds to summer; and winter, hand in hand with autumn, comes on the stage.

So it is in the spiritual world. One dispensation is always introduced before the preceding one disappears. Judaism did not cease when Christ came; nor yet when he was crucified; nor yet when the Spirit was poured out. For a time, the old and new dispensation—Judaism and Christianity—existed together. And so with the series of judgments, symbolized by the seven seals, and seven trumpets, and seven vials. They have been, and they will be, fulfilled; even as latitudes are distributed on the earth's surface. On the map, we represent where one degree ends and another begins. But, on the earth's surface, we find no corresponding lines. North and south are not so divided, as that, when you pass from the one to the other, you at once feel the difference. They mingle.

The influence of the one enters into and pervades the other. Each receives—each imparts, something. You pass not from the one to the other at a bound. It is a thing of progress and degrees. At its beginning, each is affected by that which went before it; and sends its influence into that which follows it. And so, though we are living under the seventh vial, we are, also, receiving the influence of the sixth; even as the kingdom of the little horn will exist for a space, after the twelve hundred and sixty years are ended.

The sixth vial, then, was to be poured out on "*the great river Euphrates,*" which was to be dried up. Now, what does this mean? The literal Babylon was taken, by the turning aside—i. e., the drying up—of the literal river. But what does this symbolize, concerning the spiritual Babylon? What means "*the great river Euphrates,*" when *it* is spoken of? There must be no doubt, as to the answer. We cannot take a single step in this argument, without the express warrant of the book of God. And that warrant is just at hand.

"And the waters which thou sawest, where the whore sitteth, *are peoples and multitudes and nations and tongues.*" Rev. xvii. 15. Now, nothing could be more express than this. And, as the river Euphrates was the source of the wealth and power of the literal Babylon; so is the symbolic river—i. e., multitudes of people—to the mystical Babylon. As the one bore upon its bosom, in many forms, the wealth of the nations to the great Mistress of the World; so has the other poured the treasures of the nations into the lap of the "Mother of harlots." And, as the turning

aside or drying up, of this stream, was the means by which Babylon was taken; so the drying up of the symbolic river—i. e., *the turning aside of peoples and nations from their allegiance to the Church of Rome*—shall be a part of the judgment of which the text speaks. The one made the *literal*, and the other will make the *spiritual*, Babylon; a captive and tributary power.

What facts, now, correspond with this? Of course, the broad and well-established one, of the turning aside of vast masses of people, in different nations, from their allegiance to the Church of Rome. This is the beginning of the drying up of the mystic Euphrates. You may see it on the Continent, wherever you turn. In Italy, in Spain, in Portugal, in Austria, in Sardinia, in France, in Ireland, in Germany; in short, in *any* country of the ten kingdoms, you meet with abundant evidences of it. Clearly and unmistakably, you may look on the turning aside, from the spiritual Babylon, of the waters of the great river, from which her wealth and power were derived! Why, in the last twenty years, there have been more than forty thousand conversions from that church in West Ireland, alone. I am speaking of *open separations* from it. And an authority, which is indisputable, states, that here, that number of people have separated themselves from the communion of that church. Out of thirty-six millions of souls in France, not more than two millions attend confession. Within the last fifty years, Paris has doubled its population. It had then, five thousand priests. Now, with twice that number of inhabitants, it has only

eight hundred!* It is true, of course, that large numbers, both of priests and people, are transferred to our own land. But then, it is also true, *that their places are not filled at home.* The decrease is still, as these figures show. While of those who come to our own land, nearly all in the second generation, become Protestants. The convents and nunneries in Spain are now suppressed; while, within the same period, they numbered fifty-three thousand nuns. In Tuscany, ten years ago, there were eight thousand nuns. Now, there is not more than one-fourth of that number. In short, go to any nation or capital, among the ten kingdoms, and you will find evidences of the same process, plainly before you. The renunciation may not, always, be open. But the churches are deserted. Their services are derided. The confessional is, comparatively, empty; and the influence of the priests is rapidly dwindling away.† And this will continue, until this vial is fully poured out, and the symbolic Euphrates dried up; i. e., until the people of the Church of Rome are turned from her, and the sources of her wealth and her power taken away.

But this is not all. The *nations*—i. e., the ten

* These statements are made on the authority of Rev. Mr. Allies, a pervert to Rome, from the Church of England.

† What this is, in Rome, the following incident may show. "We are glad to see you here, General," said one of the Cardinals, to an officer in command of the French troops. "For, if you were to go to-day, we must be off to-morrow."

"Pardon me," said the Frenchman. "But, if you will take my advice, you will take care to go the *day before us.*"—"News of the Churches," Jan. 1859.

kingdoms—shall turn against the power they have so long sustained. St. John represents it as a woman—i. e., an ecclesiastical power—riding on the ten-horned beast. In other words, ruling, and governing, and directing the kingdoms. But they “*shall hate her, and make her desolate;*” i. e., strip her of her appliances of wealth and power. They shall “*eat her flesh;*” i. e., consume her substance. Her convents shall be suppressed. Her monasteries destroyed. Her goods, confiscated. Her possessions torn from her. Her churches shall be made bare; and all the sources of her wealth, consumed. They shall “*burn her with fire;*” i. e., destroy every mark of her power; and every token of her existence. The Papacy will perish by some great convulsion in the political world; at the end of the twelve hundred and sixty years. But that—let me repeat—will not be its final destruction. It will come forth from the abyss, in a modified form of life. Ten subordinate chiefs—probably elective—will take their place. These will give their strength to one kingly or imperial head; by whom the power of the beast is to be wielded. This is the *eighth* form under which its kingly authority will have been exercised. And in this form, “these”—i. e., this one chief, and his ten subordinates—“shall make war with the Lamb; and the Lamb shall overcome them.”

This is spoken of the kingdoms and nations in the territory of the ten-horned beast. There is not one of them, that shall not be overthrown. Not one, that does not stand sealed and certified to destruction: i. e., to destruction *as a nation*. We must, therefore, look for great commotions while this judgment is going

on. And so it will be. The entire frame-work of society shall be shaken to pieces. And that you may realize the tremendous sweep of these disasters; read Jeremiah, xxv. 15-34. In order to prefigure the judgments that were to come upon the earth, the prophet was commanded to take a wine-cup, and make the nations drink. They were *all* to drink. And, after naming them, he sums them all up in these words: "And all the kings of the earth, far and near, one with another, and all the kingdoms of the world, which are upon the face of the earth; and the king of Sheshach shall drink after them.

"Therefore, thou shalt say unto them, Thus saith the Lord of Hosts, the God of Israel; Drink ye and be drunken, and spue, and fall, and rise no more, because of the sword which I will send among you.

"And it shall be, if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the Lord of Hosts: *Ye shall certainly drink.* For I will call for a sword upon all the inhabitants of the earth, saith the Lord of Hosts."

Now, this state of things, in which the nations shall experience desolating judgments, is to go on, deepening until the end. "*Nation shall rise against nation.*" There shall be on the earth—i. e., on *all* the earth—"distress of nations; with perplexity." Wars, and rumours of wars, shall prevail. "Every sceptre shall break, in the hand of him who holds it. Every crown shall tumble from the brow of him who wears it. The mightiest armies shall be utterly routed; and the greatest navies brought to nought. Worlds shall not

rush on each other, and be no more; but thrones and magistracies will. Matter will not wreck and vanish; but all political combinations will. The great orbs of immensity shall not be annihilated. But all whom those orbs symbolize, will; for God will "*break in pieces, and consume all these kingdoms.*" (*The Last Times*, p. 170.)

And what is this, but the fulfilment of the declaration, "*I will overturn, overturn, overturn*"? And this overturning will not only affect governments. It will reach out to, and destroy all combinations. Every institution on earth, will totter. Every organization, which man has made, will fall. Impatience of restraint will brook no controul. Principles, the most worthy, will be scouted. Restraints, the most salutary, will be cast off. A maddened desire for reform, will reign everywhere. And, amidst the crash of falling thrones; and the outbreaks of political commotions; and the overturning of kingdoms; and the sundering of every tie, that should hold all bodies of men, in their proper orbit; the judgment of the kingdom of the little horn, will go on to the end.

And while all this is progressing, men will not yet understand. They will not read these things aright. The most careless will be arrested by them. Men of thought will tremble at the convulsions going on around them. The political, and moral, and religious world, will be shaken by the powers, that are at work within them; as the ground is by the earthquake. "Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land." Hag. ii. 6. That is to say, all ecclesiastical

organizations; all civil governments; and all nations or masses of people, shall share in the convulsions of the latter times. Combinations, of the most gigantic form, will be made, to carry out the schemes of the ambitious and unprincipled men in power. But the mass of men will not understand. They will call it, the *progress of liberal ideas; the uprising of the down-trodden masses; the heralds of glorious reform.* And the Church must be reformed. And the State must be reformed. And everything must be reformed, to suit the enlarged ideas of an age, set free from the childish restraints of superstition and priestly bondage.

Thus men will reason. A thousand causes will be assigned. But they will not hit the true one. A thousand sources of information will be explored. But the book of God will be passed by, in silent contempt. Men will not dream of finding in *it*, the true causes of "those things that are coming on the earth." And men will reason about them. And philosophers explain them. And legislators tell us, that the world has been governed too much. And none, but a faithful few, will be awake to the real state of the case. And their brethren in the Church will deride them; and pity them for their strange infatuation. "*As a snare*, shall it come on all them, that dwell on the face of the whole earth." As the bird is moving confidently and carelessly around; it thinks not of the snare spread for its feet. It *sees* it, indeed. But it takes it not for what it is; until, suddenly, it closes on the captive. So it will be, in the end. Men will live on, in the midst of these things. But they will mistake their real character. Every mark will be misunderstood.

Every warning, neglected. Every sign, misinterpreted. *They will deceive themselves through it all.* The judgment will go on. The last great combination will be made, under the false Prophet and the Beast out of the bottomless pit; i. e., in its revived state, or eighth head, after the wasting of which we have been speaking. And the terrific scenes so plainly described in the word of God, will be acted out. And still, men will not believe. And business and pleasure, and vice and folly, and crime, will lure their followers on; till the shadow falls on the appointed hour, on the dial-plate of time; and "*sudden destruction come upon them, as travail on a woman with child; and they shall not escape!*"

We learn from this subject:

a. *How strong is the delusion, which unbelief brings upon the souls of men.* It has an excuse for every act of wrong. A reason, against every command. A plea of evasion, for every duty. So it has always been. So it was in the time of the flood. For one hundred and twenty years, men were warned of its coming. But they would not believe. They could give the most plausible reasons *against* such an event. And Noah built the ark; and told them of the coming storm. But they would not believe. It was unreasonable. Was there ever such a ridiculous tale invented, as that of a general flood? Weak women might be alarmed by it. It might do, to frighten children with. But men, intelligent men, know better than to credit it. And the ark was finished. And the animals—mysteriously drawn from the forest and dell and plain—enter it in peace. And will they not yet believe?

No. They scoff at this sign, too. Again, they look, and see Noah and his family enter; and the door is closed upon them. But not even now, will they believe. And through the seven days more, which a long suffering God granted them, they hold on to their unbelief. They see nothing, in all this, which moves them to consider. Unbelief can resist, or laugh at, or explain it all. "*They knew not until the flood came, and took them all away. So shall also, the coming of the Son of Man, be.*"

So it was in the time of our Lord. When He foretold the fearful array of judgments, that were about to enclose them; it was, because they *knew* "*not the time of their visitation.*" They *might* have known it. The marks and signs of the prophetic word, were plain enough. The answering "*signs of the times,*" were plain enough. Either the Messiah must then appear; or their Scriptures were hopelessly false. Everything proclaimed *that* as the time, in which Shiloh should come. And prophecy laid its scroll at the feet of Jesus of Nazareth. But still they would not believe. And warnings came about them. And invitations of mercy were addressed to them. And judgment knocked at their door. But they would not believe. And for eighteen hundred years, they have been homeless wanderers on the face of the earth—living monuments of the truth of that Word, they so wantonly despised.

So it will be in the end. Every event of the prophetic word will be accomplished. Steadily, all will advance. One after another, the predicted signs will appear. In mute procession they will take their place

on the stage of action: and work out their appointed ends. But men will not believe. They will misinterpret all. And, in the very midst of the events that the word of God predicts, they will deny the conclusion to which they lead!

b. How impressively this subject speaks to us our Lord's warning—Watch and pray: for ye know not when the time is! “Watch”—lest it come upon you as a thief: and find you unprepared. “Watch”—because the lamps of many will be gone out. Yours may be of the number. “Watch,” that it be not. And, while you watch, “pray;” lest a spirit of worldliness come upon you; and the midnight cry find you sleeping at your post. In “a little while,” all these things will have come to pass. The time draweth nigh. O! be you sure that, when it comes, you may

“Beneath His cross, behold the day,
When heaven and earth shall pass away;
And thus prepare to meet Him!”

LECTURE VIII.

AND the kingdom and dominion, and the greatness of the kingdom, under the whole heaven, shall be given to the people of the saints of the Most High; whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him.—DAN. vii. 27.

THE subject which these words bring before us is, of course, *the Kingdom which the God of Heaven is to set up*. And, that we may attain to clear and comprehensive views concerning it, I propose to treat it under the following heads:

- I. *What are we to understand by this kingdom?*
- II. *The locality of it?*
- III. *The state of the earth, as the seat of this kingdom?*
- IV. *The time and manner of its setting up: and*
- V. *The subjects and officers of it: including its greatness and duration.*

And in the progress of this examination, I shall ask you, brethren, to hear me patiently; to scan, narrowly, the proofs submitted to you; and then, form your conclusions in the light of the word of God. I have nothing more to ask. *My* duty is done, when I have fully made known to you all the counsel of God concerning it. *You* are responsible for your

reception of it. Each one of you must answer for yourself. What others hold, or teach or deny, will be no plea for you. God's truth, as you receive it or reject it, is to tell on your own spiritual growth; and be the measure of your eternal state. If it is not the truth of God which I proclaim; mine will be a fearful account. And if it is, and you reject it; no less fearful will be yours. Let us come, then, to this great theme, in an humble and prayerful spirit. Let us, simply, desire to know, what the truth concerning it is; and then, with whole-hearted earnestness, follow wherever it leads us.

1. *What are we to understand by this kingdom?* Now, I submit to you, that it would be quite impossible for any man to entertain a moment's doubt concerning this question; were he to be guided simply by the course of the prophetic narrative. He would see, that the prophet foretold the rise and fall of four, distinct and literal, kingdoms, of universal dominion. He would see, I mean, that they were real kings; holding sway over real people; dwelling in real and literal lands. He would see, that the first was to be subverted by the second; that the second would be overturned by the third; and that the third was to go down before the power of the fourth. He would see, moreover, that this was to be broken into ten separate kingdoms: in the midst of which another—diverse from all the rest—was to arise; and before which, three of the first ten, were to be plucked up by the roots. He would then, find, that these kingdoms, so broken, were to exist even until the time of the end.

All these requirements of the prophecy, he would

find minutely and fully carried out in the book of history. Not one is wanting. In the simple literality of absolute facts, all received an absolute fulfilment. When, therefore, he read, in the same prophecy, that, at an appointed time, the God of heaven was to set up a kingdom, which was to break in pieces all other kingdoms; fill the whole earth, and last for ever; could he doubt as to *what was meant by that kingdom?* Could he fail to understand, I mean, that it was to be an absolute and literal kingdom. The first four were so. One after another they rose; literal kingdoms on the earth's surface. Each despoiled the one going before it, of its power; and gained a mightier dominion. *Can the fifth be aught else than an absolute and literal kingdom too?* No. He could not come to any other conclusion. From the prophetic narrative, no other conclusion could be formed. If language requires anything, and justifies anything, as a deduction from it, the language of this prophecy requires and justifies this. Guided by it, this conclusion is inevitable. It is plain reasoning; from which, as it seems to me, no man can get away.

But then, it is quite certain, that other conclusions have been formed. How is this? What account shall we give of it? Simply this. Other passages have been appealed to, in support of the idea, that the kingdom of God, is simply a *spiritual* kingdom.

Is, then, the Bible a book whose teachings in one part, can be arrayed against those in another? No. Nothing can possibly be further from the truth. The Bible is one. Its teachings are one. It is one, in the great scheme which it unfolds. And I desire

here, brethren, to affirm this principle, *That no interpretation can be accepted as the true one, which does not build upon, and unite, all the passages which bear upon a given theme.* To this test, let every doctrine be brought. Nothing but the truth can sustain it. And nothing, which sustains it, can fail to be truth. A key may pass through many wards of a lock. Yet, if there is but one which it cannot pass, you say, at once, *It is not the key for that lock.* You gain nothing by the wards which it passes. It does not reach the bolt. You open not the door by means of it. So, a principle of interpretation may pass through the wards of many passages. But the single one, which opposes it, shows its true character. It is not the key to the truth. The true doctrine of the word, like the bolt of the lock, moves not before it. The door of the truth opens not. The treasures within, are shut up from you. You do not reach them. They are, to you, as though they were not. It may be an interpretation supported by great names. *This single test is decisive against it.* Come whence it may—support it who will—it is false. God's book is one. No one part contradicts, or fails to harmonize with, all other parts. They all agree. It is one, as the light of day is one. When you decompose a sunbeam, some men might say, "These colours are very beautiful. But you can never unite them in one." You would smile at the man's ignorance, as, with a lens, you collected all the several rays together, and said; "See how these different colours unite, to reproduce the light!"

Now, just what the lens does, to the different

coloured rays, which make up the sun's light; a true principle of interpretation does, to the different parts of the word of God. It unites them all, in the sunlight of God's truth.

But it will be asked, Are there not passages which speak of the kingdom of God, as a *spiritual* kingdom? Of course, there are. It would be a sad and dreary thing, for the believer, were it not so.

By a spiritual kingdom, we understand the entire subjection of man's spirit to the will of God. It is a reign in the hearts of His people. And who can doubt, that the Bible teaches this? But, then, this is not all. Man's *spirit* is not man. And, ruling in the hearts of His people, is not the full idea of the kingdom of God. The redemption, wrought out by Jesus Christ, *takes in the whole man*. Body and soul alike, are to share it. It is to be a perfected redemption; i. e., a redemption, taking in the entire being of those who share it. No part of their nature is to be shut out from it. Who, without the deepest pain, could contemplate the thought, that the body, the companion of the spirit, through all life's pilgrimage, should be severed from it at death; to be re-united no more? The body, thus "fearfully and wonderfully made," and bearing at first, the impress of the image of God; is not destined to destruction. I read the pledge of its entire and glorious renovation, in the humanity of Him, who was, "God, manifest in the flesh." It is a wondrous display of God's wisdom, and power and skill. Sin has invaded it. It has marred its fair proportions. And blunted its powers; and spread through all its wondrous mechanism, the

witnesses of its fall. Sickness attacks it. Death seizes upon it. But shall it be left, in its dark domain? Nay. If like the leprous house, it must be taken down: it is only, that it may be reared again; in glory surpassing its first estate. It lies in the tomb. But it is not to abide there for ever. The eye of the All-Seeing One watches over it. The power of the Almighty One is around it. It shall rise again. At the appointed time, it shall awake from its slumbers; and come forth, in the loveliness of a new creation. Hence, the shout of joy, which shall go up, when the spirits of God's ransomed ones are re-united to the body. A body, whose outward glory, shall be a fitting accompaniment, to the powers of the spirit within. Hence, the apostle prays, that, "your whole spirit and soul and *body*, be preserved blameless, unto the coming of our Lord Jesus Christ." Hence, too, in our Communion Office, the prayer of the officiating minister is, "The body of our Lord Jesus Christ, which was given for you, preserve your *body* and soul unto everlasting life." Aye, brethren, it is a glorious truth, that our entire nature is to share the redemption wrought out by Jesus Christ. It is all the purchase of His blood. And, hence, a redeemed soul, in a redeemed and glorified body, forms the full idea of a subject of the kingdom of God! Everything short of this, is fragmentary, imperfect, unscriptural.

When, therefore, I read that, "God hath delivered us from the power of darkness, and translated us into the kingdom of His dear Son," (Col. i. 13,) I bless Him, for that glorious truth. I thank and

praise Him, for every evidence, that men may become subjects of His spiritual kingdom. But, then, that is not *all* the truth, I read again: "Then shall the righteous *shine forth as the sun, in the kingdom of their Father.*" Matt. xiii. 43. And that, also, is true. Neither passage, by itself, gives the entire truth. Both together do. And is there any clashing between them? Just as much as there is, between the blossoms of spring, and the fruits of autumn. *The one is the preparation for the other.*

It is a beautiful sight, to see the trees of the orchard covered over with the blossoms of spring. But it is something more beautiful still, to see those same trees laden with the ripe and glowing fruits of the closing year. So, it is a beautiful sight, to see the budding tokens of God's grace in the spiritual affections and holy lives of his people. But, O! it is to be counted more beautiful and glorious, far, to witness the gathering in of the fruits of redeeming love; in the visible setting up of the kingdom of our Lord, and of His Christ!

So, the Church of Christ, on earth, or—if you like the title better—His spiritual reign in the hearts of his people—is, just, a preparation for entrance to his kingdom. It is not that kingdom. You may not put it in the place of that kingdom. Can you put the blossom in the place of the ripened fruit? Can you make the one a substitute for the other? Never! It is only a preparation. You cannot make it more. You dare not make it less. There is no such thing as reaching the glory of the kingdom of God, save by membership in the Church of God; i. e., by a saving reception, in the heart, of

“the truth as it is Jesus.” You might, as well, hope to pluck the fruits of autumn from a tree that had not borne the blossoms of spring. Hence; the Gospel is called, “*The Gospel of the Kingdom.*” Matt. iv .23; ix. 35; xxiv. 14. It is not that kingdom. It is sent to open the way into it: to prepare us for it. And, therefore, it is *The Gospel—or the good news—*of that kingdom. And so, the people of God are called, “*heirs of the kingdom.*” They have not yet attained to it. It is still future. The title to it is theirs. But they have not entered on its possession.

The kingdom of God, then, is just the complement—the fulness—of all that God designs to do for His people. His spiritual reign, in their hearts, is the beginning of it. His kingdom, set up, in “the new heavens and new earth,” is the conclusion of it; when the ransomed souls of His people, united to ransomed and glorified bodies, shall be the willing subjects of His reign; in a universe from which sin is banished, for ever! I submit to you, brethren, you can make nothing else out of it. Claim what you will for its spiritual aspect: there is a sense in which that does not express the fulness of its meaning. There are passages—and many of them—which lead you out, into a wider, and more exalted, and more glorious range of truth, than *it* can possibly express.

Of course, it must be granted, that the phrase, “*The kingdom of heaven,*” is used in a variety of connections. I suppose, however, they may all be reduced to two; i. e.,

I. *The kingdom, which is yet to be set up on the earth:* and

II. *Some state or instrument of preparation for it.* I think you will find no other. And, bearing this distinction in mind, we shall encounter no great difficulty in determining the sense of the phrase, wherever it occurs. In one or two passages, its meaning may be doubtful.* But, then, were it so in many, that could not outweigh a single instance in which its meaning is strongly and clearly defined.

* One of these is: "Behold, the kingdom of God *is within you.*" Luke xvii. 21. Now, if by this, our Lord meant, *in their hearts*, it would be a very clear example of its spiritual signification. But, does it mean that? The proof seems very clear, that it does not. Who were they to whom these words were spoken? Pharisees; of whom He affirmed, that they were "*hypocrites*;" whose hearts, like dead mens' graves, were full of all uncleanness. They were *children of hell*; they were *serpents*; a *generation of vipers*, of whom He asked, "*How can ye escape the damnation of hell?*"

Now, can we suppose that our Lord meant to affirm of such men as these, that the kingdom of God was *in their hearts*? We must all feel that the supposition would be an outrage. But, if we adopt the marginal reading; and say, the kingdom of God is "*among you*:" we have a very different meaning. Most probably, that is the true sense.

The other passage is, "There be some standing here, who shall not taste of death, till they *see the Son of Man coming in His kingdom.*" Matt. xvi. 28. To what event does this refer? Clearly, *not* to the destruction of Jerusalem. It is difficult to understand how that interpretation ever gained currency in the Church. What was there in a heathen army to symbolize the coming of the Son of God? And then, it is absolutely destitute of Scripture foundation. But, admit the transfiguration to be *a type, or setting forth of the glory of His second coming*; and a clear and radiant light invests the passage. And St. Peter manifestly takes this view. 2 Pet. i. 16-20. He uses the one event to set forth the other. The sure word of prophecy attests that coming. And the transfiguration was a setting forth of its character. *Christ in glory, and His risen saints with Him*; what is this, but His coming and His kingdom?

Let me repeat. The Bible is one. Its scheme is “*at unity with himself.*” It has one, great, central thought. And this, it follows out, in every part. That thought is, *The restoration of man from the consequences of his fall.* Of this, it never loses sight. The scene may change; but this is still the central figure. It may not always be equally visible. But it is always the great design; directing alike its silence and its speech. It informs every part. And breathes in every page. And leads us on, through changing scenes and times and laws; and the rise and fall of empires; until it bids us rest in the full attainment of its glorious end! It sets man before us, made in the image of God. Through all the sad history of his fall it follows him; till it sets him before us again, with that image fully reproduced within him. From Genesis to Revelation, the march of truth returns, like a circle, upon itself. It brings us back to the point of beginning. At first, man is sinless by *creation*. At last he is so, as the result of a perfected *redemption*. In *Genesis*, he stands by the tree of life; from which, alas, he is speedily driven out. In *Revelation*, he stands there again; but then, it is to go out no more.

And yet, there is *advance* in this unity of plan. The paradise of the beginning, is the paradise also of the end; while yet, there are added to it the statelier proportions of the city and kingdom of our God! Man is merely *sinless*, in the one. He is *incapable of sinning*, in the other. And that, not by the power of compulsion; but as the result of a finished redemption. When the precious metal is once wholly puri-

fied, the dross gathers not in it, or around it, again. It is pure gold for ever. So, when redemption by the blood of Jesus has run its course; the soul, that shares it, shall contract the defilement of sin no more. The Bible opens with man exercising dominion over all the works of God. It closes with the same beautiful fact. But, it adds thereto, that "the kingdom and dominion, and the greatness of the kingdom, under the whole heaven, shall be given to the people of the saints of the Most High; whose kingdom is an everlasting kingdom; and all dominions shall serve and obey Him."

And so, I submit, that this interpretation combines all the passages. It shows a harmony of meaning in them all. It passes through the wards of the different texts; and opens the door of the truth of God concerning them.

And then, see how imperative this view of the kingdom becomes, in the light of the prophetic word. "And in the days of those kings, shall the God of heaven set up a kingdom, which shall never be destroyed. And the kingdom shall not be left to other people; but it shall break in pieces and consume all these kingdoms; and it shall stand for ever." Dan. ii. 44. Can anything, but a literal and visible kingdom do this? "*These kings*" ruled over literal kingdoms—did they not? Just as literal, will that of the God of heaven be. Not else could it be the *fifth* kingdom on earth. Not else, could it break in pieces those other kingdoms. Not else, could it take their place; and occupy their room.

So again. When, one like the Son of Man came

near before the Ancient of Days, "there was given unto Him dominion and glory and a kingdom, that all people, nations and languages should serve Him." Dan. vii. 14. Here is, clearly, a *kingdom on earth*; a kingdom, to which "all people, nations and languages" shall be subject. Could language be more pointed in description than this? What words could be employed to express this idea, if these words fail to convey it?

So, again; in the words of our text. What is a "kingdom *under the whole heavens*;" but a kingdom *on the whole earth*? If words mean anything; these words teach, that the kingdom, which the God of heaven shall set up, is to be an absolute, and literal, and visible kingdom. That its sceptre shall be swayed, over willing and obedient subjects, in the flesh. That opposition to His sway, shall be, nowhere, found. And that the earth, with all the wicked rooted out, shall flourish, in the smile, and be blessed in the presence of its God, for ever!

We may reach the same conclusion by another line of argument.

Christ is revealed to us, in three offices; i. e., *Prophet, Priest* and *King*. As far as He has entered on these, it has been in an absolute and literal way. If there ever was a veritable prophet on earth, *He* was such. Did He not discharge all its duties? Did He not teach? Did He not unfold doctrine; and prescribe law? Did He not reveal future events?

Was He not, absolutely, a Priest? Was it not a real sacrifice, which He offered up? Both these offices were fulfilled by Him, in their plain, absolute, and

literal sense. What reason, then, can you give, why the other office, will not be so fulfilled, too? We are, nowhere, told that it *will not*. Nowhere is such a thing even hinted at. Why, then, should any one suppose it? Why, dare assert, that, He will not be, absolutely, King? He was a literal *Prophet*. He was a literal *Priest*. *Why will He not, also, be a literal King?* The teaching of His word, is just as plain; just as positive; concerning the last, as it is concerning the first. Why, then, draw a distinction, not authorized in the word of God? It would, indeed, seem to be an easier thing, to believe the one statement, than the other. The doctrine of His exaltation as King, seems to be more natural; more in the line of what we might expect; than that of His humiliation on the cross. *By itself, just as a revealed truth*, it strikes the mind, with a deeper awe, to be told that He should be mocked, and scourged, and crucified; than that, as a consequence of this, He shall, in the body that suffered, be exalted to universal and endless dominion! O! when I look back upon the Saviour on the cross; it is an easy and a grateful thing, to look forward, to the splendour of His crown! You can tell me nothing, that challenges such implicit faith; as that He, who is "God over all, blessed for ever," should consent, in the fulness of His love, to die for our redemption.

If you say, He is and will be, King; but only in a *spiritual* sense. I reply: Be it so. If this is the Bible doctrine; it must rest on Bible proof. *Where is that proof?* You cannot produce it. No one can.

It does not exist. The Bible does not contain it. If it does; *where is it to be found?*

And, there is, here, a fearful dilemma; which may well scare back the honest inquirer after truth, from receiving such a doctrine. If, after all the Scriptures teach about Christ, as a literal and visible King, it should turn out, in point of fact, that He is, only, *spiritually* so; suppose, that interpretation should be extended to the other side? Suppose, that He be held, to be only *spiritually*, a Priest? There is as much authority for the one, as for the other. There are no terms, more express, concerning His priesthood; than concerning his kingdom. Why, adopt a principle of interpretation, in the one case; which is to be abandoned in the other? The Bible is consistent, throughout. And, if you rest, with an assurance, which nothing can shake; on the strict reality of the one office; why may you not on the other?

You may. You must. You dare not stand upon a line of distinction, which God has not drawn. Christ Jesus was a literal *Prophet*. He was, He is, He will be, a literal *Priest*. He will yet be a literal *King*. He is not yet. Not yet has He mounted His throne. He sits, now, on His *Father's* throne; i. e., His kingdom is not yet set up. When He ascended on high, the Almighty Father said to Him: "*Sit Thou on my right hand*, until I make thine enemies thy footstool." And He himself says: "I am set down with *my Father*; on *His throne*." And there, He will remain, until He comes again. "Then," not before; but

“*Then*, shall He sit upon the throne of His glory.” Then, “thousand thousands shall minister unto Him; and ten thousand times ten thousand stand before Him.” Then, shall His elect Church be presented unto the Father; “a glorious Church, without spot, or wrinkle or any such thing.” And then, shall be “given unto Him, dominion and glory and a kingdom, that all people, nations and languages, should servè Him.” All shall be, literally, accomplished; even as it is written. You may say what you will, of human theories. The “sure word of prophecy” calls for this. And this will, assuredly, be gained. The power of the Omnipotent stands behind and sustains that word. And, it cannot fall to the ground. There will come a day, in which all these things shall be gloriously fulfilled! As surely as the Saviour’s brow supported the crown of thorns; it will yet glow, with the splendour of universal dominion. As certainly, as the reed spoke of a mock royalty; so certainly will He sway the sceptre over all the universe of God? The earth, which looked on Him, bending beneath the burden of His cross; shall yet behold Him, radiant with the sheen of His “many crowns.” And where the counsel of His murderers prevailed against Him; there shall yet go up a ceaseless song of praise, from the world which He purchased with His blood.

We learn from this subject,

The importance of securing an interest in the kingdom of God. That kingdom consists of two stages; i. e., of grace here, and glory hereafter. They are related as the *cause* is to its effect; or as the blossom

is to the fruit. You cannot have the fruit without the blossom; the effect without the cause; the glory hereafter without the grace here. Life is the spring-time of our being. The harvest of eternity will be just what the seed we now sow makes it.

As there lie folded up in the bud, all the parts of the future flower; so the glory which awaits the Christian in the kingdom of heaven, is simply an expansion, an unfolding, of the grace that is given him here. To reach the one; he must have the other. Whatever there may be of brightness or blessedness in his future lot, is his only as that grace is received into his soul. The *glory* which it hath not entered into the heart of man to conceive; and the *duration* of that glory; extending through eternal ages; are ours only as we are in Christ.

In what relation, then, do we stand to Him? It is the one great question. All others are trifling in comparison with it. Other interests are for time. This is for eternity. Beyond and above all other questions, there rises up this one; *What is my relation to this kingdom?* What shall I be after death? What will be my eternal state. Where shall I be? And what? And how?

Our relation to this kingdom answers these questions. You and I, brethren, are subjects of it; or we are not. The Bible speaks of those who are "*heirs of the kingdom;*" having, i. e., a clear title to it. Only waiting to be called to its possession. Does that describe *our* state? I look over this congregation, and ask; Does that apply to you? Are you heirs? *Are you?* You may be among the rich, or wise, or

great of earth. It matters little. What does it matter to the dead, that once they were noted on the earth? As shadows, all these things pass away. But heirship in the kingdom of God, is an absolute, fixed, glorious and abiding reality. Are *you*, then, an heir? Is the title to that kingdom yours? Is that title clear? Have you examined it well? Has it no flaw? There is none which conveys an interest in that kingdom, save that *which stands in Jesus' blood!* He alone is the line of descent. You must be found in Him; or you have no interest in His kingdom. You may call yourself a Christian. Many do. That will not make you an heir. You may have a prominent place in the Church. Many have; who will fail of the kingdom at last. All the ordinances of the Church may be yours. But the title stands not in them. "*You must be born again.*" Your sins must be washed away in the Saviour's blood. Faith in Jesus must connect you with His atoning work. It must open to you the door of the kingdom. You must be living members of the Church of God's elect. Fitness for the kingdom must be gained on earth. Grace here must prepare you for glory hereafter.

Men and brethren, in my Master's name, I press this theme home upon you to-day. Take hence with you the question, *Am I an heir of the kingdom?* Forget what else you will. O forget not *that*. Neglect what else you choose; but make that your first concern. Turn aside from what else you may; but be you very sure that you have secured an interest in the everlasting kingdom.

LECTURE IX.

AND the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High; whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him.—DAN. vii. 27.

WE have seen, that the kingdom which the God of Heaven is to set up, is to be a literal and visible kingdom. And now, the question before us is, the second of the five which grow out of these words; i. e., *The locality of this kingdom?*

And the answer, from the prophecy, is as clear and exact as it can well be. Represented under the figure of the “Stone cut out of the mountain, without hands;” this kingdom—after breaking in pieces the other kingdoms—was itself to “fill the whole earth.” It was, then, to stand for ever. Now, beyond doubt, it could not “break in pieces” the other kingdoms; it could not take their place, and stand therein for ever; without being set up in the territory which they once occupied; i. e., *on this literal, habitable earth*. It is idle to argue this point.

The text, also, just as positively asserts the same truth. What is the kingdom “*under the whole heaven;*” but a kingdom *on the whole earth?* What are the “people, and nations, and languages,” that shall serve our Lord in his kingdom; but *people living and*

and multiplying on the earth? Do you not see that this kingdom is to be set up as the fifth kingdom in the history of this world? Assign to it any other location; give to it a place in any other planet. And how is it then, *the fifth kingdom on this earth?* I suppose that this consideration is decisive of the question.

But, do other Scriptures affirm this truth? If they do not; it would be hard to see how their silence could overrule these plain and positive declarations. One clear and precise statement in God's book, is a foundation broad enough and strong enough for any doctrine to rest on. But, in this case, the difficulty lies in a very different direction. It is not the possession, so much as the *selection*, of proof, that embarrasses. In almost every form we meet this truth. It comes to us in the plainest statements of the prophetic word. It is announced as the great end of revealed truth. It clothes itself in the utterances of its sublimest poetry. Again, it meets us as a gracious promise. Now, it is set forth in the short, pithy sentences of proverbs. Again, it comes in the easy converse of friend with friend. While the *references* to it—the instances in which it is built upon, as a foundation truth, without being, in so many words, set forth—meet us at every turn.

In direct connection with the kingship of Christ, the declaration is; "I will give Thee, the heathen—i. e., *the nations*—for thine inheritance; and the uttermost parts of the earth for thy possession." And you shall find that this will not be fulfilled; until His foes—*banded together in their last, mad enterprise against Him*—shall be broken with a rod of iron, and dashed in

pieces like a potter's vessel. Examine the psalm; and see if this is not so. It is "the heathen"—i. e., *the nations*—who "rage." It is "the peoples"—i. e., *different masses or bodies of men*; for the word is plural—who are to "imagine a vain thing." It is "the *kings of the earth*," who are to "set themselves." It is "the *rulers*" who are to "take council together against the Lord, and against His anointed." Ps. ii. And the object of their raging; the "vain things" which they imagine; the purpose of their counsel; the end of their combination; is to do battle against the cause of Christ. To turn back the course of events that are to precede the setting up of His kingdom.

Now, I say, brethren—and the volume of history lies open to affirm or contradict the statement—I say, that *no such combination of the kings and rulers, and nations of the earth has yet taken place*. No such banding together has yet occurred. The psalm, therefore, is yet unfulfilled. Not yet has this gathering taken place. Not yet have the confederate rulers been "dashed in pieces like a potter's vessel." Not yet have the nations been broken "with a rod of iron." Not yet, therefore, has Christ taken to Himself his kingly power. *These are the very events that shall mark and attend it*. Not yet, therefore, is His kingdom set up. These are the events that shall precede it. And this breaking in pieces of these confederate nations; what is it, but the Stone out of the mountain, smiting the image; destroying the kingdoms which form it; and itself becoming a great mountain and filling the whole earth? Then, when "the uttermost parts of the earth" have become his possession, it shall

be that "He shall have dominion from sea to sea; and from the river unto the ends of the earth. . . . They that dwell in the wilderness shall bow before Him; and His enemies shall lick the dust. Yea, all kings shall fall down before Him; all nations shall serve Him. Ps. lxxii. 8, 9. 11.

The same promise is repeated in Zech. ix. 10. "And His dominion shall be from sea to sea; and from the river unto the ends of the earth." Can you doubt as to the *locality* of this kingdom, in the light of such passages as these.

So, when the seventh angel shall sound his trumpet, what is to be his proclamation? "The kingdoms of this world are become the kingdoms of our Lord and of His Christ; and He shall reign for ever and ever." Rev. xi. 15. How precise the location. It is not a kingdom to be set up in some far-off region of immensity. It is not an abstraction. It is not an ideal something, of which we can have no tangible experience. It is to be a real and visible kingdom on earth. Here—in this world—where He bore His cross—He is to wield His sceptre and wear His crown.

And so, when God's ransomed ones sing the new song before Him, what is its burden? "Thou wast slain; and hast redeemed us to God by Thy blood, out of every kindred, and tongue, and people and nation: And hast made us unto our God, kings and priests; and *we shall reign on the earth.*" Rev. v. 9, 10. Now, one part of this song, is just as true as the other. The redemption of which they sing, is no more a real and absolute thing, than is the glory in which they rejoice. It is just as true, that they

are kings and priests unto God, as it is that they are redeemed unto Him. If their redemption is literal; so is their reigning. You can no more spiritualize the one, than the other. If you can explain away the last; who can depend upon the first?

The subject, then, is brought down to this single issue. Either this literal earth is to be the locality of the future kingdom of God; or the plainest and most positive declarations of His word are contradicted by fact. The song, moreover, which His ransomed ones sing before Him, asserts that as true, which is not. I see not how any conclusion can be more inevitable. Do you? The kingdom of this world, must become the kingdom of our Lord and of His Christ; i. e., it must become His, as visibly as now it is that of the powers which rule over it; or *the prophecy fails*.

The ransomed of God, must reign over the earth; i. e., they must exercise a visible part of its dominion, or wield a kingly power, while they sustain the priestly office; or *the song which they sing, agrees not with the facts!*

Here, then, the question might be left. The conclusion might be pronounced entirely safe, *That this earth is to be the locality of the kingdom spoken of in the text*. I suppose we may rest upon it as a proven and incontrovertible truth.

But, now the question arises, Does not the Bible speak of "the end of the world"? Does it not tell us of a time, when "the earth, and the works that are therein, shall be burned up"? How, then, shall we reconcile these, apparently, opposing declarations?

Beyond doubt, it does speak of these things. Still, there is nothing but entire harmony between all its statements.

There are two words, which are rendered "*world*" in our translation. One is *kosmos*; and denotes the *order and visible arrangements of the literal earth*. The other is *aion*; an *age, era, or dispensation*. There is a striking illustration of their use in Heb. ix. 26. "For then must He often have suffered, since the foundation of the world"—*kosmou*, the *literal, visible earth*. "But now, once in the end of the world"—*aion, age or dispensation*—"hath He appeared, to put away sin, by the sacrifice of Himself." Here, we have both words. And we cannot, truthfully, put the one for the other. Christ did not appear in the end of the literal world; for that still continues, as when He came. But he *did* appear, in the end of the age or dispensation, that was to precede His coming.

So: "The field is the *world*"—*kosmos*, the literal, visible earth. "But the harvest is the end of the *world*"—not *kosmos*; but *aion*, the *age or dispensation*. Matt. xiii. 38, 39.

Again. "Now, all these things happened unto them for ensamples; but they are written for our admonition, upon whom the *ends of the world* are come." 1 Cor. x. 11. Now, the end of the literal world had not come on the Corinthian Christians. But the ends of the ages or dispensations, had. And therefore the word is not *kosmos*, but *aion*. And so it is, in every place in which the phrase "the end of the world," is used. There are, I think, but seven of

them.* And *aion*, is the word employed in each. The meaning is, the *end of the ages before Christ's first or second coming*. There is no Scripture in which the end of the material world is spoken of. But there are many, in which its everlasting existence is, very positively, affirmed.

And now, I suppose, the question will occur, *Does not St. Peter teach the destruction of the world, by fire?* Is not the passage, 2 Pet. iii. 10-13, express and clear on that point?

Whatever may be the mission, which that element is to work; no one, I believe, doubts that it is to be put forth at the second coming of our Lord? Whenever *that* takes place; this instrumentality is to do its predicted work. The Apostle expressly assigns it, to "*the day of judgment, and perdition of ungodly men.*" In so many words, he calls it "*the day of the Lord.*" This then is a settled point.

Now, I think, we shall find very clear proof, that, whatever may be its work, *it is not the destruction of the world*. There are several reasons for this:

a. Of the day of the Lord, it is written: "Let the sea roar, and the fulness thereof; the world, and they that dwell therein.

"Let the floods clap their hands; let the hills be joyful together,

"Before the Lord; for He cometh to judge the earth." Ps. xcvi. 11, 12, we meet with, almost precisely, the same words.

* They are, Matt. xiii. 39, 40. 49: xxiv. 3; xxviii. 20; Heb. ix. 26; and 1 Cor. x. 11. I do not remember any other.

Now, there is something noticeable in this. *Why* must they thus rejoice? The reason is, "*For he cometh to judge the earth; with righteousness, shall He judge the world, and the people with His truth.*" The time, therefore, of the conflagration of St. Peter; and the outburst of joy, of which the Psalmist speaks; is one and the same. It is the season of Christ's return to judgment. Clearly, then, this fire cannot work the destruction of the world. How could the Psalmist call on the trees of the field to rejoice, before the Lord; *if His coming involved their destruction?* Wherefore, should the floods clap their hands; why should the hills be joyful together; and ocean lift up the grander music of his voice; if they were all to be destroyed at His coming? It would be a most extraordinary cause of joy.

But you will say: "It is only a figure of speech. It is the license of poetry." *Of course*, it is a figure of speech. But does that affect its truth? Is there no meaning in these words; because a figure is used? Nay. The figure extends not beyond the words. The thought conveyed, the fact expressed, is always true; always real; i. e., when the figure is truthfully used. The figure, is the drapery. The thought or the fact, is the form underneath it; and is the same, whatever garb may be employed. And so, the truth here expressed; the fact asserted; is, that Christ's second coming, will be a cause of gladness and rejoicing, to all the universe of God. It will confer the greatest blessings on all the creatures of His hands. And, therefore, they are called on to rejoice. The figure is—the clapping of hands; the

shout; and the song of joy. The truth or the fact, is—the bestowment of blessings, that are worthy of a heartfelt and joyous acknowledgment.

And so St. Paul tells us, that “the *creature*,” i. e., the *whole creation*; for such is the meaning of the word; “shall be delivered from the bondage of corruption, into the glorious liberty of the children of God.” Rom. viii. 21. But this deliverance, of the one apostle; and this conflagration, of the other; occur at the same time. They take place at the second coming of our Lord. That conflagration, therefore, cannot work the destruction of the world. It is a positive blessing; into which creation, i. e., the *whole creation*, shall then come. It shall be delivered “into the *glorious liberty of the sons of God*.”* It shall feel the blight and the evils of sin, no more. The yoke of bondage, under which it now groans, shall be broken, and cast aside. The curse shall be lifted off. It shall no longer be subject to vanity. It shall serve, only and effectually, the real ends, for which it was created. It does not do so, now. It is in bondage; dark, and heavy, and bitter. It “groaneth and travaileth, in pain together, until now.

* In a note on this passage, Messrs. Conybeare and Howson, in their admirable work, “*The Life and Epistles of St. Paul*,” say:

“Literally; *the freedom which belongs to the glorification of the sons of God*. St. Paul here suggests an argument, as original, as it is profound. The very struggles, which all animated beings make against pain and death, show (he says), that pain and death are not a part of the proper laws of their nature; but rather, a bondage imposed upon them, from without. Thus, every groan and tear, is, an unconscious prophecy of liberation from the power of evil.” Vol. ii. p. 179.

Then, the hour of its deliverance shall come. It has groaned with man, beneath the curse. With him, it shall rejoice, in deliverance, from its power. It has shared the ruins of the fall. It shall exult in the greater blessings of redemption. And, because it shall share the glory of this restoration, when Christ comes; it is called upon to shout for joy, in the hour of His appearing. *That conflagration, therefore, will not work the destruction of the world.*

b. Again. Of all God's purposes, it is true, that, "whatsoever God doeth, it shall be for ever." Eccles. iii. 4. Why, that is planning like a God! I know, we are, often, told that this world is like a scaffolding; set up to aid in the erection of God's spiritual temple; and, when this end is gained, it is, like the scaffolding, to be taken down. It has served its purpose. It will be needed no more.

Well, brethren, this may do very well, for a figure, a license of speech. Some may even call it fine poetry. Perhaps, you may have heard it so called. My answer is, *It is not so written.* It contradicts the word of God. It is, therefore, false. God, Himself, says: "Thus saith the Lord, that created the heavens; God, Himself, that formed the earth and made it; *He hath established it; He created it not in vain. He formed it to be inhabited.* I am the Lord, and there is none else. Isa. xlv. 18.

He who makes an article, knows *why* he made it. Here is the declaration of the Almighty Maker of heaven and earth. He tells us why He made it. He makes known the purpose, which He had in view, in its formation. He hath "established it." It cannot,

therefore, be moved. He made it "*to be inhabited,*" not destroyed. And that purpose shall be gained. It shall be carried triumphantly through. He underwrites for it, in the words, "*I am the Lord.*" Who can stay His hand? His own Omnipotence is the pledge, that His sovereign will, shall be accomplished.

And, so we read: "*The earth abideth for ever.*" Eccles. i. 4. Aye: there is the purpose of Him who changeth not. Generations come and go. They shall do so, for ever. I mean, not, that in the coming age, death shall destroy them. No. He, himself, shall be destroyed. He shall have no part, or place, in the "new heavens and the new earth." But, as men in the flesh, are prepared for their glorified bodies; they shall be removed hence, as Adam would have been, had he never sinned. As Enoch was; when "he was not, for God took him." As Elijah was; when "the chariots of fire, and the horses of fire," bore him to the presence of his God. Or, as our Lord was; when "a cloud received Him out of their sight." There are instruments enough, and modes enough, with God. And, thus, "*for ever,*" shall generations come and go. Thus, "*for ever,*" shall the earth abide. Thus, "*for ever,*" shall Christ "be a Priest upon His throne;" and thus, "for ever," shall "men be blessed in Him!"

And, so again, we read of, "the earth, which He *hath established for ever.*" Ps. lxxviii. 69. And, again, we are told: "The world is established, *that it cannot be moved.*" Ps. ciii. 1. And, to the same import, we are assured, that He "laid the foundations of the earth, that *it should not be removed for ever.*" Ps.

civ. 5. And again: "Thou hast *established the earth, and it abideth.*" Ps. cxix. 90. And so, the covenant with Noah, for the preservation of the earth, was "for *perpetual generations.*"

In all these passages, there is nothing like destruction. Their teaching is, clearly and incontrovertibly, as far removed from it as possible. And so, we read: "Arise, O God, and judge the earth: for *Thou shalt inherit all nations.*" Ps. lxxxii. 8. What does that mean? How, *inherit*? Is not the world His, by creation? Has He not, therefore, a sovereign right to it? Assuredly, He has. How, then, can he inherit it?

In consequence of redemption. The earth was doomed to destruction, because of sin. It was a forfeit world. Destruction was its lawful doom. But Christ came. He undertook to *restore the authority of God upon it; without loss to the honour of His government.* For this He died. Henceforth, the earth, on which He suffered, became a part of His "*purchased possession.*" It is His, by the terms of the everlasting covenant. On it, His throne is to be for ever set up. It is His now, by inheritance; i. e., *it comes to Him, as a part of that which He redeemed.* Hence, when He comes to gather together His people, He also comes to "*inherit all nations;*" i. e., to set up His kingdom, and rule over them for ever.

No, brethren, no! It is not for the earth, on which the Redeemer trod, to be blotted out of being. It is consecrated for evermore. It witnessed His humiliation. It shall look on His infinite exaltation. It saw His name cast out as evil. It shall hail it, as

the "name, that is above every name." It sustained His cross. It shall yet be bright with the glory of His crown. Bethlehem and Nazareth and Galilee and Calvary, shall yet be spots of loftiest renown. When the consequences of man's sin are stayed; when the scroll of prophecy is fully unrolled; dwellers in other worlds shall flock to this, to "look into" the wondrous story of redemption through the blood of Jesus! The manger, the cross, and the tomb, shall be the central marvels of the universe; through all the periods of the everlasting age. *Here*—they shall say—he was laid in the manger. *Here*, He sat wearied on Jacob's well. *Here*, He was tempted of the devil. *Here*, He was transfigured on the Mount. *Here*, He hung on the cross; and here He lay down in the tomb!

And thus "the earth abideth for ever, "as a part of the purchased inheritance" of His people. Its redemption price is the blood of Jesus. And so, His promise is, that "they shall *inherit the earth.*" They do not do so, now. Often, they are "the poor of this world." But the day is fast coming, when they shall enter on their inheritance. They shall put on their robes of glorious royalty. And, when the kings and conquerors of earth are rooted out and forgotten; *they* shall be held in everlasting remembrance. "Their inheritance shall be for ever." The Bible, therefore, abounds with statements of this truth. Thus, in one single psalm—the thirty-seventh—we meet with no less than *seven distinct declarations of it.* They are such as; "The righteous shall inherit the land, and dwell therein for ever." Now, what does

this continued repetition of this truth, mean? Wherefore, is it so repeatedly, affirmed? Does it not teach us, that, however *we* may be disposed to regard it; in the mind of God, it is a great, a fixed and a glorious theme—worthy of being advanced to a front place in our regard. It is in vain to strive to deny it. There it is; clear, and plain, and unmistakable in its outlines. If you turn from it, in one part; it meets you, in another. It is in vain to strive to evade it. Its sense, is transparency, itself. Not now, do the people of God, “dwell in the land, for ever.” Often, they have in it, no temporary home. Not now is their inheritance, in it, for ever. Death cuts them off; even as others. But they shall yet possess it, for their everlasting home. And observe: they “*inherit* it.” They are, “heirs of the world.” It comes to them, through the line of another. Its descent to them, is through the work of Jesus. They are “*joint heirs*” with Him. “The kingdom and dominion and the greatness of the kingdom, under the whole heaven, shall be given to the people of the saints of the Most High.” And this is another reason, why the conflagration spoken of, cannot work the destruction of the world.

c. It will not do so, because the terms, under which it is described, forbid it. The time of this conflagration, is called “*the harvest of the earth.*” “*The harvest is the end of the world.*” Now, nothing could be further from the idea of harvest, than destruction. The one is the very antipodes of the other. They are opposed, throughout. The harvest is, for the ingathering of the fruits; not for the destruction,

either of them, or the field, on which they grew. If destruction attends it, at all, it is merely that of the weeds and noxious plants; *in order to prepare the field for the crop of the following year.* And very strikingly do our Lord's words carry out this idea, when He says; "In the time of harvest, I will say to the reapers, *Gather together first, the tares and burn them; but gather the wheat into my barn.*" Matt. xiii. 30. And so, He continues; "As, therefore, the tares are gathered, and burned, in the fire; so shall it be, in the end of the world. The Son of Man shall send forth His angels, and they shall gather out of His kingdom, all things that offend, and them which do iniquity: and shall cast them into a furnace of fire." (vs. 40, 41.) *Their* destruction is, just, a preparation of the field of the world, for that which is to follow. It is one of the circumstances of the harvest; not the harvest itself. And "His kingdom"—out of which, "all that offend, and they that do iniquity"—shall be gathered; is, clearly, the field in which the wheat and the tares were sown; i. e., *the world.* And the glorious consummation of it all, is: "*Then shall the righteous shine forth, as the sun, in the kingdom of their Father.*" All through this passage, brethren, the kingdom is one and the same. It is *the field—the world*—in which the good seed and the tares were sown; out of which, "all that offend" shall be gathered; and in which, "the righteous shall shine forth, as the sun," for ever. "Search and look;" if these things are not so. Our Lord is speaking of the same event, which St. Peter describes. Both call for the same element; i. e., a purifying conflagration.

And the "new heavens, and the new earth, in which dwelleth righteousness," of which the Apostle speaks; what is this, but the field of the world; or the kingdom, "out of which all that offend," shall be gathered? The event is the same, in both. The means employed, are the same; and the end attained, is the same. They are one, throughout.

And, precisely, in the same line of thought, St. Peter avers, that the purpose of this conflagration, is, "the *perdition of ungodly men.*" And after this is accomplished, the earth is to put on a new phase of beauty; in which, no one discordant element shall again appear. This destruction was accomplished, once, by a flood. It will be again, by fire. In the flood, the Apostle says, "the earth *perished.*" Moses says, it was "*destroyed.*" How did it perish? How was it destroyed? Simply, in reference to its state, for a time, as an habitable globe. No other destruction was wrought by the flood. None other will be, by the fire.

Nor, indeed, will the second destruction, be so great as the first. "I will not again curse the ground any more for man's sake. . . . Neither will *I again, smite any more, every living thing as I have done.*" Gen. viii. 21. Whatever, therefore, this destruction may be; it will neither be so fearful, nor so extensive as the first. There shall be nothing in it, to interrupt the return of "seed-time and harvest, and cold and heat, and summer and winter." These are to endure as long as the earth lasts. And that is to be, "for ever." And so, this conflagration will not work the destruction of the world.

Again, therefore, the question returns: What does this passage mean? What is the truth, which it sets forth? What is the end, to be gained, by this conflagration?

You are to observe—and it is of the first importance that you do so—that the destruction of which it speaks, is that of the living wicked. It is “the perdition of ungodly men;” i. e., of the *eminently* ungodly. The word, very clearly, calls for this rendering. This is the object, for which, all this machinery of judgment is to be set in motion. And you will find, I think, that there is nothing in the words of St. Peter, to extend their meaning, beyond this. While there is much, both in his words, and in other passages, thus to limit them. He expressly asserts, that it is for this purpose. And other passages confirm this view.

“Upon *the wicked*, He shall rain snares, fire and brimstone, and an horrible tempest.” Ps. xi. 6. Now, these fiery judgments are, manifestly, reserved for one class. They shall come down on the head of “the wicked;” i. e., the *living* wicked; while others shall be as free from them as the Israelites were in Goshen; when the judgments of God overtook the Egyptians.

So, again we read: “The day of the Lord of hosts shall be upon every one that is *proud and lofty, and upon every one that is lifted up*; and he shall be brought low.” Isa. ii. 12. Now, this “day of the Lord,” will be “when He ariseth to *shake terribly the earth*,” (ver. 21)—i. e., the very time of which St. Peter speaks. There shall be a mighty combination of the powers of the earth, in the latter days. They shall

be "proud and lifted up," in the madness of their rage against the Most High. They consult to overthrow His cause. They band themselves together to fight against it. It will be such a gathering, as earth had never, before, seen. Its rulers are, clearly, pointed out. But of them, in the flush of their power, God says: "I will rain upon him, with pestilence, and with blood; and I will rain *upon him and his bands, and upon the many people that are with him, an overflowing rain, and hailstones, fire and brimstone.*" Ezek. xxxviii. 22. Now, what is this, but the same catastrophe? The Psalmist and Prophet and Apostle, speak of it. And if you ask, *When* will it take place? The prophet tells us, when he says: "When I have brought them," i. e., the whole house of Israel, "from the people, and gathered them out of their enemies' lands, and am sanctified in them, in the sight of many nations; . . . and have left none of them any more there . . . and *have poured out my Spirit upon the whole house of Israel*, saith the Lord God." xxxix. 27-9. And this, beyond all controversy, will not be done, until "the day of the Lord"—i. e., the very time of which St. Peter speaks. But, after these judgments, we read: "And I *will set my glory among the heathen, and all the heathen*"—i. e., the nations—"shall see my judgment that I have executed: and my hand that I have laid upon them." (ver. 21.) *What* nations, brethren, if all are then swept away? How can Jehovah be sanctified; except in the eyes of those *who see His judgments, and are saved from their power?* And this is but one,

of many passages, which lead us to the same conclusion.

Very fearful, indeed, is the scene which St. Peter brings before us. But then, I beg you to examine and see—it is not a *universal* destruction, of which he speaks. Its purpose is “the perdition of the ungodly;” the sweeping away of the banded enemies of God: the uprooting of all His foes; the breaking in pieces of all combinations against Him. The animal kingdom reappears on the stage. They will be to the world, in the millennial age—which this conflagration introduces—just what they were to man in Eden. There will be no new creation of them. *They will be restored to their first type; i. e., as it was, before the grant of animal food was permitted.** The earth is to be purified from the presence of the banded enemies of our “Lord and His Christ.” Its imprisoned fires shall be let loose. Earthquakes shall rend it. Volcanic eruptions shall change it. “*The heavens*”—i. e., the atmosphere—“shall *pass away with a great*

* It is quite needless for us to inquire, *How the change from their first estate, was effected?* We are not told. So it is just as useless to ask, *How will they be restored to their first estate?* We do not know. We are not told. We *are* told, that, before man’s sin, “every green herb” was given for meat, “*to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth.*” Gen. i. 30. That is the record, plain and exact, and positive, as language can make it. This Eden-picture of the animals in peace, is brought back again, in the kingdom of the Messiah. *The millennial age restores it.* In what the change will consist; how it will be brought about; precisely how much is required to produce it; I do not claim to know. *Do you?* The positive statement is made; and no more.

noise." Very descriptive is this phrase. It is, "*pass by, with a rushing sound, as of a tornado.*"* It is a fearful commotion. But it does not, at all, convey the idea of universal destruction. The description of the Apostle, very strikingly reminds one, of the terrors attending the eruptions of the great volcanoes. "One cannot," says Bishop Berkley, "form a juster idea of the *noise* emitted by the mountain, (Vesuvius,) than by imagining a mixed sound, made up of the raging of a tempest, the murmur of a troubled sea, and the roaring of thunder and artillery, confused altogether. Though we heard this at the distance of twelve miles; yet it was *very terrible.*" In 1744, the flames of Cotopaxi rose three thousand feet above the brink of the crater; and its roarings were heard at the distance of six hundred miles. (*Dick.*)

Of an eruption from Kilauea Hawaii, we have the following account: "The lavas rolled on, sometimes sluggishly and sometimes violently. . . . It swept

* It is very interesting to note how the earlier versions rendered this:

Wiclif—1380—has it: "For the day of the Lord schal come as a theef: in whiche heuenes, with greet bire"—i. e., *confusion*—"schuln passe; and the elementis schuln be dissolved bi heete; and the erthe, and alle the werkis that ben in it; schulen be brente."

Tyndale—1534—"The hevens shall *perisse* with terrible noyes, etc."

Cranmer—1539—"The heauens shall *pass* away, in maner of a tempest."

Rheims—1582—"In the vvhich, the heauens shal *pass* vwith great violence, but the elementes shal be resolued vwith heate, and the earth, and the vvorkes vvhich are in it, shal be burnt."

away forests in its course; at times parting and enclosing islets of earth and shrubbery; and, at other times, undermining and bearing away masses of rock and vegetation on its surface. Finally, it plunged into the sea, with loud detonations. *The burning lava, on meeting the waters, was shivered, like melted glass, into millions of particles, which were thrown up in clouds, that darkened the sky, and fell like a storm of hail over the surrounding country.* Vast columns of steam and vapours rolled off before the wind; whirling in ceaseless agitation, and the reflected glare of the lavas formed a fiery firmament overhead. For three weeks, this terrific river disgorged itself into the sea, without abatement." (*Dana's Geology, U. S. Exploring Expedition*, p. 190.)

"The intense heat of the fountain and stream of lava, caused an influx of cool air, from every quarter. *This created terrific whirlwinds*, which, constantly stalking about, like so many sentinels, bade defiance to the daring visitor." (*American Journal of Science*, Sept. 1852, p. 258.)

Now, you have but to enlarge this scene. You have but to suppose the imprisoned fires, that glow beneath the surface of the earth, to be let loose; in order to realize the terrific grandeur of the event sketched by St. Peter. And, so perfect is the preparation for this, that Mr. Lyell says: "When we consider the combustible nature of the elements of the earth, so far as they are known to us; the facility with which their compounds may be decomposed, and enter into new combinations; the quantity of heat

which they evolve during these processes; when we recollect, that water itself is composed of two gases, which, by their union, produce intense heat; we may be *allowed to share the astonishment of Pliny, that a single day should pass, without a general conflagration.*" (*Principles of Geology*, Vol. ii. p. 451.)

As yet, the hand that formed these elements, restrains them. He *will* do so, until His designs are accomplished. They are powerless against Him. When the appointed time has come; those restraints will be lifted off. He, who kindled those fires; will summon them to their work. He will let loose the imprisoned elements. The instrumentalities that have slumbered so long; will come forth to their mission.* His hand will prescribe their course; direct their progress; assign their limits; and, by them, overwhelm the banded enemies of His cause, with swift and remediless destruction!

When this is done, the "new heavens and the new earth" appear; and a new order of things is set up. And, so St. Paul teaches, when he says: "And Thou, Lord, in the beginning, hast laid the foundation of the earth: and the heavens are the work of Thy hand. *They shall perish; but Thou remainest.*" But *how* perish? The next verse answers, "And as a

* I suppose, the doctrine of the Bible is, that, by a *special act of His power*, God will set in operation, the instruments that shall accomplish this. The preservation therefore of the animal kingdom; and of the nations not banded together with the Beast, and False Prophet; is altogether consistent with the idea of this conflagration, inasmuch as it will be limited to certain regions; and occupy, probably, considerable time in its progress.

vesture shalt Thou fold them up, and *they shall be changed.*" Heb. i. 10-12.

Aye: that is it. "*Changed!*" The curse shall be lifted off. The blight of sin shall rest upon the works of God no more. Now, all creation is subject to unholy uses. The sun shines on the evil; as well as on the good. The moon and the stars look down on wrong, and oppression, and crime. The sighing of the prisoner, the down-trodden, and the oppressed, goes forth on every breeze. The earth nourishes those, who defy its Maker and theirs. The rains fall on the lands of those, who are rebels against God; and tyrants over man. All the courses of nature minister to those, who harden themselves in opposition to His will. And the very air, that bears life and blessings upon its wings, is returned in curses to Him who bade it blow! The earth was made, teeming with wondrous beauty. Now thorns, and thistles, and noxious weeds, infest it. Tempests sweep across it. Earthquakes rend its bosom. Pestilence and disease go forth, through every land; and decay and death reign everywhere, with resistless sway. But in all these respects, "it shall be changed." From all these evils it shall be cleansed. It shall be restored to beauty, equal to that which first adorned it. Again, it shall lie in the light of its Creator's smile. But that *Creator* shall then assume the dearer name and wear the brighter crown, of its *Redeemer*. No cloud of sin shall darken it again. A beauty, a glory and a blessedness, worthy of its Redeemer's work, shall be its everlasting portion. And God's will shall then, "be done *on earth*, as it is in heaven." Then

the scene, which the poet has sketched, from "the volume of the Book," shall be realized; and

"One song employ all nations; and all cry
Worthy the Lamb, for He was slain for us.
Worthy the Lamb, the hills and plains reply.
 The dwellers, in the vales, and on the rocks,
 Shout to each other; and the mountain tops,
 From different mountains, catch the flying joy;
 Till, nation after nation, taught the strain,
 Earth rolls the rapturous hosanna round!"

I know not, brethren, how this theme may affect you. But, for myself, I confess, I cannot dwell upon it, without a quickening pulse, at the thought of the final and glorious triumph which it sets before us! I bless God, for the bright glimpses of the splendours which shall mark the Redeemer's reign. It is a wondrous privilege to be permitted to look forward and contemplate the period of His glorious return to earth. It is a blessed thing, to turn the eye of faith upon the brightness of His "many crowns!" And, as we dwell thereon, that which places a hope—firmer than an adamant rock, beneath our feet—is that the pathway to those crowns, *leads up from the foot of the cross!* The cross of Christ! O, it shall yet be the *central figure of all creation's history!* From it shall go forth the mighty attraction, that shall hold the universe together. And as worlds revolve around their central sun; so, shall the universe move in its mighty orbit, round the central fact of "Christ, and Him crucified."

On that cross, the Saviour won His crown. His "agony and bloody sweat; His cross and passion;"

invest it with all its glories. The brightness of the one would have had no existence, but for the shame and humiliation of the other.

And His example, here, points out a great truth to us. If we would attain to the glory of His kingdom; we must seek and find, an interest in His cross. Faith in Jesus Christ, must unite us with His death; or we shall have no share in all the blessings which that death secured. The cross must lead us to the crown. Only, in its shadow, are we safe. Only, in the death, which it sets forth, can we attain to life. Only, through the shame, which it records, can we receive a title to the glory and blessedness of the everlasting kingdom. *Men and brethren, what is that cross to you?*

LECTURE X.

FOR unto the angels hath He not put in subjection the world to come, whereof we speak.—HEB. ii. 5.

And the kingdom and dominion, and the greatness of the kingdom, under the whole heaven, shall be given to the people of the saints of the Most High, etc.—DAN. vii. 27.

THE subject which these words bring before us, is *The state of the earth, as the seat of the kingdom of God.*

The argument on this subject, in the Epistle to the Hebrews, is a very striking one. In chapter first, the apostle declares the superiority of Christ over the angels:

a. *In His name, or nature.*

b. *In His honours; or the position He fills; and*

c. *In His offices.*

In office, He is to be king. He is set apart to this by solemn covenant. Then follows an exhortation to obedience; based on the foregoing considerations. Then—resuming the course of the argument—the apostle declares, that to *Christ*, and not to the angels, hath God “put in subjection *the world to come, whereof we speak;*” i. e., which is to be the seat of His kingdom. His argument further is, that dominion over all

His works was first given by God to man; that it was lost; but that Jesus—in assuming our nature—reserved to Himself, and His people through Him, the exercise of the grant of dominion thus given; thus lost; and thus regained. *In Him* the purposes of God will be completely and gloriously fulfilled.

You will find, I think, that this is an exact statement of the argument. The apostle quotes the eighth psalm, as the foundation on which it rests. I commend it to your very careful examination. Taking it up at the words, “Thou hast put all things under His feet;” he declares, that “we see *not yet* all things put under Him.” The dominion given was, in point of fact, not yet attained. The steps leading to it were taken. But the dominion itself was not gained. The first part of the process, which was *to result in its complete attainment*—was set up. Jesus had taken our nature. As “the second man,” He had come to win back that which “the first” had lost. He was our surety—our representative—acting in our stead. He had humbled Himself to death; that He might win us back from the consequences of our fall. *The right of dominion*, therefore, is thus in Him. But the dominion itself is not yet attained. “The second Adam” connects man, at Calvary, with the gracious designs of God; just where “the first Adam,” in Eden, broke them off.

Now, of this argument, Mr. Barnes says: “Much difficulty has been felt by commentators, in regard to this passage, and to the principle on which it—the eighth psalm—is quoted.” (*In loc.* p. 58.) *Of course*, they have “felt much difficulty.” Proceeding on the

supposition that the kingship of Jesus is only *spiritual*; how else could it be? What else than difficulty—insurmountable difficulty—could be experienced or expected? *If it is true*, that His reign is simply in the hearts and consciences of His people; if this earth, at His coming, is absolutely to be destroyed; the difficulty of applying this quotation and verifying the argument, is such as no human mind can overcome.

And this is the form which it assumes: *Jesus Christ is ordained king*. The Scriptures most positively assert this. But *how* king? This psalm asserts, that to man the visible rule and headship over all the works of God was given. The reins were placed in his hands. The dominion was his. But he lost it. The reins fell from his hands. We see not yet, all things put under him. But we see Jesus, clothed in our nature; that by His death, He might remove all the consequences of our fall.

This is the argument. And I ask you, brethren, who can feel its force; or see the meaning of the quotation; *except we read it, in the light of His literal and absolute kingship?* Failing to do this; what wonder, that “much difficulty has been felt,” in regard to it? What has a reign, that is simply spiritual, to do with the dominion, first given to man, over all the works of God. He *does* so reign, in the hearts of His people, now. It is a truth, never to be lost sight of. But then, *it is not the truth here taught*. How is such a reign, a carrying out of the sovereignty, with which man was crowned; over the beasts of the field,

and the fowls of the air, and over all the works of His hands?*

Very justly, as it seems to me, Mr. Barnes says: "The argument of Paul seems to be this. Originally, this control was given to man. It was absolute and entire. All things were subject to him; and all obeyed. Man was made a little lower than the angels; and was the undisputed lord of this lower world. He was in a state of innocence. But he rebelled; and his dominion has been in some measure lost. It is found complete, only in *the second man, the Lord from Heaven.*" (*Notes on Heb.*)

I take this to be a fair statement of the Apostle's argument. But what does it avail; *if this dominion is not, by Him, won back for His people?* Where is the point of the argument; if that dominion, is not yet to be theirs, through Him? The chain is broken. The circle is incomplete. There is a wide gap, be-

* It is indeed, somewhat difficult to repress a smile at the lengths, to which this mode of interpretation has driven its advocates. Thus, the learned and pious Bishop Horne, speaks of this psalm:

"The souls of the faithful, lowly and harmless, are *the sheep* of His pasture; those, who like *oxen* are strong to labour in the Church, and who, by expounding the word of life, tread out the corn for the nourishment of the people, own Him for their kind and beneficent Master. Nay, tempers fierce and untractable as the *wild beasts* of the desert, are yet subject to His will. Spirits of the angelic kind, that, *like the birds of the air*, traverse, freely, the superior region, move at his command; and those evil ones, whose habitation is in the *deep abyss*, even to the great *leviathan* himself; all, all put under the feet of the King Messiah." (*Horne, in loc.*) And yet, on the principle of interpretation, which the good Bishop adopted; what other disposition could be made of it?

tween God's first plan, and the results of the work of Christ. *If there is not to be a day, when man will be re-invested, through the work of the second Adam, with all the powers, originally conferred, by his Maker; what is the meaning of the Apostle's argument?*

But, when this dominion was lost; when Jesus, as the second man, took the nature of the first, who lost it; when this fact, is made the corner-stone of an argument, concerning this kingdom; the reason why this quotation is made, seems to be clear as a sun-beam. Hold over this passage, the light of this truth; and all difficulties, concerning it, vanish. The dominion, lost in Adam, shall be restored in Jesus. The nature, crowned as monarch, in *creation*; shall receive a brighter crown in *redemption*. Man—redeemed man—will rise to a glorious headship over all the works of God. He shall walk forth, as king, over a redeemed and regenerated earth. The *visible* creation shall be in peace and perfection, around him. All things shall own him, lord. The *invisible* creation—the special domain of the higher philosophy—shall lay bare its secrets before him. And the slow attainments, which centuries of accumulated labour, now enable him to make; shall yield themselves up to his will. I read the pledge of all this, in the sinless humanity of Jesus. Hence, He is called “the *second* Man.” Adam was the first, of mortal form, in the image of God. But sin came; and destroyed that image. Its glorious lines were blotted out and destroyed. It cast the crown from his brow. It enfeebled his powers. It blinded his spiritual vision. It perverted his nature. It destroyed the harmony

of the works of God. It turned the universe against him. But Christ was the second Adam. And in Him was no sin. He kept His humanity, pure. The strongest and subtlest temptations came about Him. But He repelled them all. He repelled them, I mean, *as Man*. As a man, He retained the perfect purity, with which He came into the world. The humanity He bore, was sullied by no breath of sin. On its spotless surface, lay—bright and perfect and glorious—the *image of God*. Men might look and see it there. Deep in his inner nature, that image was formed. His human soul was moulded in it. It shone out in all He did and said. It was there, as the perfect flower is in the bud. But there was no worm at the root, to mar it; no blight to injure it; no winter's breath, to destroy it. Day by day, it came out, in all the loveliness of its perfect nature. Each position in which He was placed, drew forth some new display of the beauty that adorned Him. And for the first time, the incarnate image of God, lived and moved and had a being, among men. Hence, He is the *second Man*. The millions between the two, are not reckoned. They are unworthy of the name. They do not come up to the standard mark. They have fallen far, far below it; and wandered from it, in all its requirements. Hence, we read, that man was made in the image of God. He fell. Then we read, that he “begat a son in *his own image*.” And that image—*i. e.* of *frail, perishing man*, as the word imports—was perpetuated from that hour. The image of God, is seen in man, no more. But Christ came. And so, in Him, we are to read the *proof of all that*

man was designed to be. And as we follow Him, through His course; we see glorious traces of that power, which shall, in Him, bring man back again, to the type of His first creation. The dominion, then conferred; shall be his again. But it shall be his, in Jesus. Sickness was not till Adam sinned. It fled away at the word of the second Adam. The dead—the blind—the lame—the palsied—the dying and the dead—O! these were not, till sin came! And so, they come, and lay their tribute at the feet of the Deliverer from sin! Death was unknown, till Adam fell. It reigned, unrebuked, till He came, whose work it was, to destroy death; and win back the world from its dominion. And so, in His ministry, “the blind see and the deaf hear, and the dead are raised.”

And note, too, how progressive are the tokens of His power over it.* The daughter of Jairus, just dead, obeys his word; and comes back to life again. The son of the widow of Nain—carried out to burial—hears His voice, and rises from the bier. Lazarus—on whom corruption had begun its work—walks forth from his four days’ sleep, in death. And now *Jesus himself dies.* Is then, His mission, a failure? Are these glorious foreshadows of His future work, to come to nought?

Nay, brethren, nay. There is no such thing. He rises from the dead. And *after* He rises, the graves of His saints open. And they, whose dust had

* This thought is presented, very forcibly, in a sermon, by the Rev. Archer Butler, on *the power of the resurrection.* St. Augustine in his Homily “On the three dead persons, raised by Christ,” refers to it, in a different way.

mingled with the elements; took form and life again. And men gazed on these inhabitants of the tomb—these citizens of distant ages—walking forth, as living tokens of His finished work. And thus, He carries His work, through every stage of its progress. And Death, even in the deepest hiding-places of its power, is subject to His control.

We may change the scene. It is sunset in Judea. The evening twilight is just beginning to gather on its plains. Capernaum has been listening to the words of Him, who spake, as never man spake. And now look on the scene which the evangelist sketches: “They brought unto Him, all that were diseased, and them that were possessed with devils. And all the city was gathered together at the door.” Mark i. 33-4. They came to prove His power. And before Him, they lay out, in ghastly array, the sick, the lame, the palsied, the possessed. There was the fevered man, in his delirium—the fierce demoniac—the palsied, in the utter helplessness of his state—the lame—the blind—the deaf—the dumb—all were there. It was Humanity, in its deepest degradation; uttering its wordless, but eloquent moan, in the ear of Him, who came to win it back, to the glorious estate from which it had fallen.

And how did he receive the application? You seem almost to look upon the radiance that sat upon His brow—to hear the deep-toned tenderness of His voice—and to catch the beamings of that eye that wept over the ruins of our nature—as you read the simple record: “*He healed them all.*”

And so, in reference to everything, that told of

the reign of evil. The tempest rages in its fury. The billows swell; and threaten to overwhelm the ship in which He sat. It is but for Him to rise, and speak, "Peace; be still!" And the winds die away. And the waves crouch at His feet; rebuked for their unnatural raging. Spirits of darkness confess His might. And the fish of the sea own His invisible power; and bring a willing tribute to his need.

And have these things no voice? Rather, do they not speak to us in tones of persuasive power? Do they not come to us, as pledges, that the dominion, once lost, shall be restored to us again? Do they not tell us, that in *His* reign—when His kingdom is set up—these things shall have no place? Do they not assure us, that, through Him, the world shall be freed from their dominion? Do they not, point us to a time, when these instances of His power *shall be the type of the universal order of things?* Are they not an earnest of this? Do they not assure us, that man shall be reinvested with the dominion which sin plucked from his hands; inasmuch as that dominion is wielded by the humanity of Him, who is the restorer of our race?

I confess, brethren, I can draw no other conclusion from them. The life of the Saviour, and the argument of the Apostle, explain each other. They are in direct connection. You understand neither, fully, without the other. The facts of the Saviour's life, take on a breadth and massiveness of proportion; and the argument of the Apostle, a grandeur and firmness of structure, that nothing else can reveal. And besides all this; the passage before us, instead of being

hard to understand, takes on a simplicity of meaning and a fitness of application, that a child can apprehend. While, at the same time, it extends its proportions to a degree that no human mind can fully measure!

This, then, is the argument of St. Paul. And these are its results. It is the assertion of the dominion of man over "the world to come;" as a result of the work of the Lord Jesus Christ.

And what is that world? I quote again from Mr. Barnes: "The word, here rendered *world*—*oikouméné*—means properly the *inhabited* or *inhabitable*, world. The proper meaning is the world or earth, considered as inhabitable."

No doubt, he is entirely correct. It is this earth—this *habitable* earth—of which the Apostle speaks. Will you think that I am going quite too far, if I say, *It is not habitable*, now, in the Bible sense of the word? Large portions of it are unfit for the abode of man. The extremity of heat and cold—burning sands, and eternal snows—the blast of the tempest—the convulsions of the earthquake—pestilence and disease—exclude man altogether from a large part of its surface. Moreover, in its most favoured regions, it can scarcely be said to be habitable. Man is everywhere "of few days, and full of evil." His life on earth, is "a shadow." It is "a vapour." It is of a hand's-breadth, in continuance. Man is a pilgrim, passing on in his journey; a sojourner, as for a night; rather than an abiding inhabitant of the earth. Half our race die in infancy. And of those who are spared to maturity; a generation attains to less than half his

three-score years and ten. And, if from these, you turn to the mature old man; how the picture deepens in its colouring! The bowed and tottering frame; the shrivelled muscle; the strength departed; the natural powers decayed; his senses scarcely connecting him with the surrounding world; what a comment is this, on the progress of decay! Is *this* the state of man, as God pronounced him "*very good?*" Is the sceptre of dominion, over His works, to come into hands palsied by age—weakened by disease—and powerless in death? Never. "*The world to come, whereof we speak,*" will know no such sight as this. When sin is done away, it will be, as truly, a "*habitable earth,*" as if Adam had never sinned. Sickness shall invade it no more. Every element shall be shorn of its power to hurt. And man—no longer preyed on by disease—no more subject to death—shall live upon it, in the full enjoyment of all his powers; until his glorious change shall come.

What disturbing elements were introduced into the constitution of man, by the fall, we do not know. Of what they consist, we know not. We know they are very great. And, though this body is, still, a wondrous monument of creative power and skill, it is an equally eloquent witness of the presence of some disturbing powers; whose constant tendency is, to decay and pain and death. The foundations of our being, are laid in this tendency. And, though an enlightened education may *modify* it; the tendency still exists. Man cannot pluck it out. For a brief period, he may seem to hold it, beneath his sway. But it is still there; surely, though insensibly, carrying on its

work. The undermining is still going on. And, in a little while, the fabric tumbles down. The highest attainments of the healing art, are built upon its presence, as their foundation.

Corresponding tendencies seem to have pervaded the material world. After the flood, we meet not the patriarchal age. It is simply impossible, that we should. But, when these disturbing forces are removed; earth and man will be in harmony, again. "The world to come," will be a "*habitable earth*;" and man, its abiding lord.

I know, very well, that this is utterly at war with the commonly received idea, at the present day. "The common imagination"—says Dr. Chalmers, in his sermon on the New Heavens and the New Earth—"that we have of paradise on the other side of death, is that of a lofty, ærial region, where the inmates float in ether, or are mysteriously suspended upon nothing—where all the warm and sensible accompaniments, which give such an expression of strength and life and colouring, to our present habitation, are attenuated into a sort of spiritual element, that is meagre and imperceptible, and utterly uninviting, to the eye of mortals here below—*where every vestige of materialism is done away; and nothing left, but certain unearthly scenes, that have no power of allure-ment; and certain unearthly ecstacies, with which it is felt impossible to sympathize.*" (Sermons, vol. ii., p. 302.)

It was, I believe, since the time of Whitby, who died A. D. 1726, that this view has grown up to be the current belief of the day. It was not so before.

It was not the doctrine of the early church. It was not the doctrine of the Reformers. In a word, it is not the doctrine of the Bible.

All the evils in the world, and in man, are simply, the results of sin. Do away these results, by banishing sin; bring back the earth, to the type of its first creation; and how glorious a world it will be! Survey it as then it was. Imagine it before you, as it issued from its Creator's hands; and dwellers in far off worlds "shouted for joy," over its fair proportions. Look on it as God surveyed it, and pronounced it "*very good.*" Could there be, think you, a heaven, a place of blessedness, more perfect than it was?

I know, alas, that all our visions are darkened by the clouds, and marred by the desolations, which sin has introduced! But *conceive* that sin was banished. *Picture* all its blights and disasters and countless ills, done away. And add to this, in the then new heavens, and on the new earth; the *unveiled presence of God in Jesus Christ*, as the portion of His people. Imagine this: and you have a scene of beauty, of glory and of rapturous blessedness, which words have no power to express!

Why, brethren, *here*—in this body—surrounded by evils; exposed to temptations from within and from without; give to a man the sense of pardoned sin; let him realize that Jesus, in the fulness of His grace, is in his heart; and language is too weak to express his joy! With good old John Newton he will sing:

“His name yields the richest perfume,
And sweeter than music His voice;
His presence disperses my gloom,
And makes all within me rejoice.

While blest with a sense of His love,
A palace a toy would appear;
*And prisons would palaces prove,
If Jesus would dwell with me there!"*

Paul and Silas found it so. At midnight; in chains; on the cold floor of a dungeon; scourged and bleeding; they sang hymns of praise to the Saviour's name. And thousands upon thousands, have, since that day, added their testimony to it. From the dungeon, on the rack, and at the stake, the song of rejoicing has gone up, to a present Saviour.

But in "the world to come," this body will be laid aside. It shall be exchanged, for a glorified and spiritual body: whose integrity sin shall never mar. The spirit shall be purified from all the effects of the fall. The curse shall be removed. "The tabernacle of God shall be with men; and He will dwell with them." They shall look in His face. They shall be made like unto Him. They shall doubt His word; and distrust His love; and grieve His spirit; no more. They shall be at home, in this mansion of their Father's house.

Have you, then, a conception of the perfect bliss; the rapturous joy; that shall be theirs? Can you express a fit idea of the gladness, that shall well up in every bosom; and pervade every nature; and beam in every eye; and speak through every tongue? Alas! we have none. Strains of sadness steal into our most joyous songs. But in the harp of humanity, in "the world to come," every string shall be in perfect tune. And the presence of Jehovah-Jesus, shall wake all its tones, into one rapturous song of love,

that knows no fear; and joy that bursts from hearts of unclouded blessedness!

Here and now, the curse rests on all the works of God. There is a philosophy, born of ignorance and pride and unbelief, which denies this. But then, it is most positively taught in the word of God. Who can doubt it; if he believes that word? "*Cursed is the ground, for thy sake;*" was the first utterance of it. *Then*, the fairest beauty of earth, departed. Its treasures were locked up, in its bosom. And man must draw them, slowly forth, by the constant labour of his hands.

And, all through, the Bible re-asserts this truth. "He turneth rivers into a wilderness, and the watersprings into dry ground. *A fruitful land into barrenness; for the wickedness of them that dwell therein.*" Ps. cvii. 33, 34. Is not that positive enough?

"The earth mourneth and fadeth away; the world languisheth and fadeth away; the haughty people of the earth do languish. The earth, also, is defiled under the inhabitants thereof; *because they have transgressed the laws,*" etc. Isa. xxiv. 4, 5. The complete realization of this passage is still *future*. It stretches out to the close of the latter days. It will, then, be fulfilled in all its breadth of meaning. But at present, it may, well enough be quoted, to sustain the very express declarations of other parts of Scripture.

"How long shall the land mourn, and the herbs of the field wither: *for the wickedness of them that dwell therein?*" Jer. xii. 4. Now, there could not be a more clear and precise statement of a truth; than

these passages make of this. And there are many others, that go out to an equal length.

The beauty of earth; is it not, ever, beauty tending to decay? Its loveliness; has it not, always, an undertone of approaching change? The curse; *where is it not?*"

St. Paul calls it "*the bondage of corruption.*" How expressive the phrase! And how universal its application. How speedily does corruption steal over earth's fairest scenes! How quickly does all that is beautiful attest its power! And the fairest and most beautiful, ever the first. I press not now, this truth, in reference to our race. Alas! who *needs* an argument here? From the countless voices of the past; from the living and the dead, alike; there comes forth the same attestation of it. I refer to its lower forms of exhibition. The fruits that regale our taste; the flowers that delight the eye; the grains on which we feed; all bear witness to this truth. Does not every one know, their constant tendency to degenerate? Are they not kept up to what they are, by the constant labours of the husbandman? Will not the lusciousness of the one; and the fragrance and beauty of the other; and the excellence of all; decrease and die out, if left without constant and skilful care? Is not man's triumph, everywhere, wrought out by man's toil? Earth tends to barrenness; does it not? Noxious weeds spring up; if labour keeps them not down. We need a shelter from the sunbeam by day, and from the moon by night; from summer's heat and winter's cold. Everywhere, are proofs of antagonism. And the trees, that autumn strips of their leaves, and

exposes to the wintry blast; and the verdure and the beauty, with which spring robes the year; what is all this, but God's ever recurring parable of the winter's reign of sin; and the spring-time gladness of "the new heavens and the new earth?"

"When I stand," says Goethe, "all alone at night, in open nature, I feel as though it *were a spirit, and begged redemption at my hands*. Often have I had the sensation, as if nature, in wailing sadness, entreated something of me; so that, not to understand what she longed for, cut me through the heart."

And was this a poetic fancy, merely? Nay. It is the doctrine of the Book of God, meeting us on the page of the great poet of Germany. He saw "the bondage of corruption," oppressing creation. He heard, as it were, the clanking of the chains, which bound it. But not of *him*, did it ask redemption. That was already achieved. It was waiting for its purchased deliverance. It was silently, longing for the coming of the hour, when its bondage shall be broken; its chains of corruption fall off; and itself, rise up into the fulness of a new creation.

And that hour is drawing near. The creature, who shared the blight of sin; shall also feel the blessings of redemption. And so, in "the world to come," it is written, "*There shall be no more curse.*" The former things shall have passed away. It shall be brought back to its first estate. Its glorious beauty shall be, no more, a fading flower. It shall smile in undying bloom. "*Then shall the earth bring forth her increase.*" Its early fertility shall be restored. "The ploughman shall overtake the reaper; and the

treader of grapes, him that soweth seed." Amos, ix. 13. Noxious weeds, and thorns, and briers, shall deface it, no more. Its Eden-beauty shall be restored. The animals shall live in peace; as at the first. Tempests shall no longer deform it. Earthquakes, no more, heave and rend its bosom. "*Violence* shall, no more, be heard in thy land; *wasting nor destruction*, within thy borders." Isa. lx. 18. The winds shall cease their raging; for "There shall be a new *heavens*;" i. e., a new arrangement of the atmosphere; by which the outbursts of the tempest, shall be needed no more. Every element of harm and opposition shall be removed. Every token of blight banished. "Joy and gladness shall be found therein; thanksgiving and the voice of melody." "Instead of the *thorn*, shall come up the fir-tree; and instead of the brier, shall come up the myrtle-tree." Isa. lv. 13. "Then the eyes of the blind shall be opened; and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart; and the tongue of the dumb sing." Isa. xxxv. 5, 6. The foreshadowed work of Christ, shall be gloriously realized; and all the evils, that followed in the path of sin, shall be banished for ever. Then: "Behold, I make all things new." "*New*" in beauty and harmony. "*New*" in perfect adaptation, each to the other. And "*new*," especially in this, that sin will be banished; and righteousness dwell in the world for ever!

And this is the glorious sight, ever rising up and filling the vision of the Book of God. It was figured in the Jewish Sabbatic year. There was peace in all their borders. All men rested from their labours.

The cattle rested. The land rested. Throughout the year, there was, neither sowing of seed, nor reaping of grain. God had sent abundance through all their borders; and every man sat, in quiet, beneath his own vine and fig-tree. Everything told of peace and prosperity. Everything spoke of a nation fearing God; and blessed in His service. This was its design. And what was this Sabbatic year—what is our weekly Sabbath; but a type of that rest—i. e., *Sabbath-keeping*; “which remains for the people of God?”

St. Peter calls it “the *restitution of all things*, which God hath spoken, by the mouth of all His holy prophets, since the world began.” Acts iii. 21. I pray you, examine that text. What is restitution? Just *bringing things back to their first estate*. It is nothing else. Whatever was the state of “all things,” at first; will be their state again. If it is not, there is no restitution. It must reach to man; and *he* will be restored. It must reach the earth; and *it* will be restored. It must reach the inhabitants of the earth; and *they* will be restored. If all this is not done; there is no restitution. Holiness alone, will not repair the ruins of the fall. Were every man a saint; *that* would not pluck the venom from the serpent’s fang; nor restrain the tempest in its wrath; nor bid the earthquake cease; nor put back the hand of sickness; nor turn aside the power of death. The constitution of the material universe must be altered. It must be brought back to its first estate. And *that* is restitution.

And that is God’s promise. It is not left to inference. It has been the burden of every prophet He

has sent into the world. He has spoken it, "*by all the prophets*, which have been, since the world began." It is linked in with Christ's second coming. It is the glorious *result* of that coming. As such, the Scriptures call it, "*the blessed hope.*" As such, it has ever been, the pole-star to the Church. And, towards it, the eye of the believer has turned; with a trembling intensity of interest, that nothing could arrest or subdue. "Enoch, the seventh from Adam," beheld it. He caught its earliest beams, as it rose, bright and clear, above the storm-tossed ocean, on which that Church was called to go forth. Jacob saw it, on his dying bed; as he told of Him, unto whom, the gathering of His people should be. Moses saw it; and the prophets. The man of Uz beheld it, beaming with resplendent light. His faith *realized* the view. "In his flesh," he saw his God, as He stood, in the latter day, on the earth. David touched his harp, with rapturous exultation; as visions of His coming glory rose up before him. Isaiah calls up every image of grandeur; and pours forth his most entrancing strains, as he portrays the splendour of His reign. Jeremiah tells of His everlasting covenant. Ezekiel saw Him tread the earth again. Daniel tells of the majesty of His throne; and beheld all nations serving and obeying Him. Zechariah saw Him come with all His saints. While Malachi exclaims: "Behold, He shall *suddenly* come to His temple!" Every prophet strikes his harp to the strain of this "blessed hope;" and adds his tribute to the glories of that day, that shall usher in "the restitution of all things!"

And well may it be termed "*the blessed hope!*"

It is so in itself. It is so, in its influences. It is so in all its results, to the people of God; and to all the works of His hands. It is fearful, only to the enemies of our Lord. It is distasteful, only, to those who have no clear realization of a saving interest in its blessings.

And the Christian needs its strong support. Doubts are springing up within him. And trials and difficulties of unnumbered forms, await him. And earth offers him no abiding home; no enduring bliss. He is called, moreover, to a ceaseless warfare with the sinful nature which he bears about; and with the enemies that surround him. And from this warfare, "there is no discharge," while life endures. But, amidst it all, he has the Saviour's legacy of His promised return, to cheer him. "*I will come to you,*" falls upon his soul, refreshingly, as the evening dew, upon the drooping flower. His graces revive beneath its influence. Amidst the warfare of earth, it is his privilege to take his stand beneath the outspread banner of the truth of God. And, as its folds wave out before his eye; he delights to look up, and find it rich with the promises of His coming—radiant with the light that beams upon it from above; and bearing all over its ample surface, "*the blessed hope and glorious appearing of the great God and our Saviour Jesus Christ!*"*

* How beautifully—with what calm and quiet assurance—Watts speaks of this in one of his hymns:

"The gospel bears our spirits up,
While we expect that glorious hope,
The bright appearing of our Lord—
And faith stands leaning on His word."

Well, brethren, is it a blessed hope to *you*? To make it so, you must have a clear and scriptural assurance, that Jesus is your Saviour. It will not do, to trust to a vague, and misty and undefined idea about it. The issues at stake here, are everlasting issues. It behoves you to be very clear and very sure about them; to see to it, that they rest upon a foundation strong enough to sustain eternal interests. Neglect here; a mistake here; endangers everything; destroys everything. See to it that your hope will stand the test. *Be sure.* Have it very clearly defined before you. Every hope is operative, in proportion as it is so. There will be some, who will shrink away from His coming. It is, of all others, *the event which they most dread.* There will be others, who, as He appears in glory, will look up and say, "*Lo, this is our God. We have waited for Him. He will come and save us!*"

Men and brethren, to which class do you and I belong?

LECTURE XI.

AND I saw in the night visions, and behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him.

And there was given unto Him dominion and glory, and a kingdom, that all people, nations and languages should serve Him; His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed.—DAN. vii. 13-14.

THE subject, which these words call us to consider, is *the time and manner of setting up the kingdom of the God of heaven.*

And you perceive, that the text very clearly points out the time. It is, at the coming of the Son of Man. It is, when He shall come near to the Ancient of days, that there shall be “given unto Him dominion and glory and a kingdom, that all people and nations and languages should serve Him.” In other words, it is when His elect church shall be gathered and glorified, and presented “faultless, before the presence of His glory, with exceeding joy;” that this declaration shall be fulfilled; and the “nations given unto Him for an inheritance; and the uttermost parts of the earth for His possession.” It is then, that all His banded enemies shall be destroyed; and Satan bound; and all things that offend, be gathered out of His kingdom.

This is the general statement of the time. There are however, "*signs of the times,*" which are to indicate its approach; and by means of which, we may "know that it is nigh; even at the doors."

You will remember, that the twelve hundred and sixty days of the dominion of the little horn, or Papal Apostacy, come to an end—i. e., *assuming our calculation, as to the time of starting, to be correct*—in A. D. 1866.*

But this, you will observe, is only "the *time* of the end;" not "the *end*" itself. It is in overlooking this distinction—in confounding these two separate periods—that many and grave mistakes have been made. Stretching forward from "the time of the end" *until* the end, is a period of seventy-five days—made up of two other periods of thirty and forty-five days—at the close of which the end shall be. Dan. xii. 13. That is to say—if *our starting point is exact*—the child is now born, that may look on the closing up of the last scenes of preparation; and the glorious setting up of the kingdom of the God of heaven.

Now, we may speak of "the signs of the times,"

* This also is the end of the greater period of twenty-three hundred days—or more properly, of the twenty-two hundred, cited by Jerome, as the true reading—mentioned in the vision of the ram and he-goat. Dan. viii. 14. Now, counting back from A. D. 1866, the twenty-two hundred days of that vision, will bring us precisely to the year B. C. 334—i. e., the *very year in which the Persian monarchy was dissolved by the death of Darius*. Or, to adopt the symbols of the prophet, *the very year in which the he-goat ran upon the ram, "in the fury of his power."* (Ver. 6.) Both periods terminate together; i. e., "at the time of the end." (Ver. 17.)

that mark the drawing near of this period, as *Intellectual*, and *Moral*, and *Religious*, and *Political*.

a. Intellectual. Whatever pertains to the elevation and improvement of man's intellectual nature, will, at that time, receive an impulse never felt before. It will be as though his spirit was anticipating the day, when the curse shall be lifted off; and itself set free from the debasing influences of sin. Science and philosophy, even where—like Aaron's rod—they were dry and lifeless before, shall, like it, bud and blossom as in a night. Men shall wonder at the greatness and rapidity of its disclosures. Intellect shall put forth its loftiest powers, and win its brightest renown. The secrets of nature shall lie open to the searcher after them. And questions, which the science of ages had vainly striven to solve, will be answered. The seal of the prophetic word shall be broken off. Prophecies, now dark, shall flash and blaze with light. Like mountain peaks, they will catch the first rays of the rising Sun of Righteousness. And the *dawnings* of this light, we are now beginning to see. Thank God, its noonday brightness will soon be on us! "The words are closed up and sealed till the time of the end." If therefore, men have erred in their exposition of them, we should not wonder. It is just what we have a right to expect; just what the prophet foretold us would be. "Till the time of the end," the book was to be sealed. Who, then, could expound it? But then the seals will be broken. Light will steal into it. As the diamond, opened in the dark, gives out the light it had received from the sun; so shall the words of the prophecy of this book. They

will shed around the light, which they had taken in from Him, who is the source of it all. Like the veil, which now obscures Israel's vision, that seal shall be taken away. Its purpose will have been served. "The words of the book" will be opened. Clear meaning will shine out in passages, now hard to understand. And the minister of Christ, as he ponders his message, shall wonder, that words which are then radiant as the dew-drop in the sunbeam, should ever have seemed dark to his view!

b. Moral. And in this aspect, the "signs of the times" will be, equally, decided. Would to God I might add—equally *bright*. But it is not so written. On the contrary, the contrast will be fearfully great. Satan will put forth his mighty power. Wickedness shall abound. Corruption shall sit down in high places. Unblushingly, it shall stalk abroad. Legislators shall sell their influence; and barter their votes; or yield them both to the demands of those in power. The hand of the judge shall itch for bribes. The scales of justice shall, no more, be evenly held. And gold shall blunt the edge of its sword. And every interest shall be sacrificed to selfish gain. Patriotism and purity shall be laughed at, as "*obsolete ideas*." Language shall preserve their names—as the earth does its fossil remains—in proof of their former existence. But the living virtues themselves, shall be no more. Covetousness shall rule in the heart. And boastings swell on the tongue. And pride take on its haughtiest assumptions. And blasphemy speak out its foulest words. And promises shall be written in the sand—for the first wave of interest to wash them

out. Perjury shall lift up its head in our courts; and false accusations pervade the land.

Do you say, *This picture is too deeply coloured?* I reply: Take your Bible, and see. Examine its statements; and tell me, what part is overdrawn. Look at its declarations concerning the world before the flood. Think what it must have been, when, "every imagination of the thoughts of his heart, were only evil, and that continually"—when "the earth was filled with violence"—when "all flesh had corrupted his way before God." Think what it must have been, in the land of Sodom and Gomorrah; when God swept them away from the earth which they had polluted. And when you have pondered this, remember who has said, "*Even thus shall it be, in the day when the Son of Man is revealed!*" And, lest even His disciples should be borne down by the flood of iniquity, as it poured through the land, he bids them beware, that their "hearts be not overcharged with surfeiting and drunkenness and cares of this life." It must be a time of fearful wickedness, when *they* require such a warning as that!

And then, there is St. Paul's description of the last times; "For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

"Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God;

"Having a form of godliness, but denying the

power thereof." 2 Tim. iii. 2-5. Is it possible, for a picture of human society, to be more deeply coloured than that?

And now, compare this with the account the same Apostle gives of the state of the heathen world, in his day: "Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boastful, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful." Rom. i. 29-32.

How striking the parallel! How strongly the current of human society sets in towards evil! Why, we may be appalled at the darkness of the colouring with which the picture is marked. But who can say, "*It is overdrawn?* The progress of the age; and the refinements of education; will prevent its realization." They did not do so in the Augustan age. And who can say, We are not drifting, rapidly, in the same direction. No, no, brethren. We may not thus deceive ourselves. The evils of the latter days are rapidly working themselves to the surface. They reach out to all classes. Old and young are affected by them. And, occupying a central position in both groups, is one, which, singularly enough, is almost entirely overlooked; though no man can deny its existence. It is one, also, which threatens the darkest evils in its course. "*Disobedient to parents,*" is the declaration. And it is one which seems, eminently, worthy of the place of importance which the Spirit has assigned it.

We are now at the budding of the evil. What its bitter fruit will be, God only fully sees. But can you point to an evil, that may not, directly, grow from it? *Can you?* No. Not one.

Some men will say, "*It is easy to condemn the present*;" but you prove nothing by it, when you have done." But then, you will remember, it is still easier to show the condemnation false; if indeed it happens to be so.

But, now, *where do we see the prompt and willing obedience of the olden time?* Where shall we find the discipline that produced a Washington, an Adams, the Wesleys, a Havelock, or our own revered patriarch, Bishop Meade? Their lofty character, and eminent services, and high position, and pure fame; were not these fair results of the gentle and loving, but firm and unyielding, training under which they were reared? But, where now, will you find the good, old-fashioned, *Bible* rule, of prompt and unquestioning and willing obedience; as the standard of family discipline? While the child pleases to obey; it is well enough. But when the act is displeasing to it; when the contest of two wills begins; is it not the parent that generally gives way? The subjugation of the will; the calm and kind, but unyielding demand, of loving obedience, *because a parent requires it*; where do you meet with this, as the family rule? And the want of it is spreading everywhere. In our schools and our colleges, the complaint is, continually, the difficulty of government. And *impatience of restraint, is spreading, everywhere, through the*

*land.** It is a fearful and a growing evil. And, significantly enough, did St. Paul give it, a central position, in the dark list of ills, that mark "the time of the end."

c. Religious. In this aspect, too, "the signs of the times" will be equally marked. There will be a great multiplication of instruments, for spreading abroad the gospel. Missionary spirit and missionary effort will increase. The "gospel will be preached, in all nations, for a witness." There will be gracious visitations of the Spirit, accompanying the word; as if in anticipation of the time, when He shall be "poured out from on high." But still, with all this, "*the love of many shall wax cold.*" Formalism shall abound in the churches. The line, that separates the Church from the world, shall be, practically rubbed out. Men will have "a form of godliness." But they will "deny its power." The higher attainments of the Christian life, will be sneered at, as idle superstitions. And the wings of faith shall be broken. And the heart of love be cold; and hope confine its gaze to earth. Is not this what our Lord teaches, when He asks: "When the Son of Man cometh, *shall he find faith on the earth?*" Some will be found protesting against this state of things. But the *mass of men* will be of this character; unbelieving, cold,

* It may do very well for our public lecturers, to amuse their hearers, and "bring down the house," by witty allusions to *Young America* as "one of the institutions of our day." Whatever else may be said of this, it is certainly, a striking comment on the universality of the facts averred above.

thoroughly and intensely, worldly. Some will be heard, proclaiming the nearness of the second coming of our Lord.* But they will not be believed. And the clearest reasonings will be unheeded. And the most pointed appeals neglected. And amidst these deepening signs, the predicted season will sweep onward to its end.

Let us not deceive ourselves, with the hope of a gradual and peaceful spreading of the triumphs of the gospel; until the world shall be converted to Christ. *It will not be.* There is not one text, in all the Bible, which affirms this, as taking place, before His second coming. There are very many which teach the contrary. *This is not the epoch of the world's conversion. The Gentiles are not the instruments.* It is reserved for other times than ours; and other instruments than us.

And, let it not be said, that this is a view, which tends to repress missionary effort; and put out the missionary spirit. It rather brings before us the true missionary impulse; i. e., as making "ready a people prepared for the Lord;" *and thus hastening on the coming of the day of God.* It stirs the spirit, as with a trumpet tone, to know, that every dollar, cast into the treasury of the Lord; and every Bible distributed; and every missionary sent out; and every

* Sir Isaac Newton says: "About the time of the end, in all probability, a body of men will be raised up, who will *turn their attention to the prophecies; and insist upon their literal fulfilment, in the midst of much clamor and opposition.*" (*Voice of the Church on the Reign of Christ*, p. 236.)

sermon preached; tends, by so much, to accomplish making known the gospel as a witness. And when that is done, "the end shall come."

d. Political. And very plainly are these signs pointed out. Indeed, you cannot have such a state of things, in the intellectual, and moral, and religious world; without having it as clearly marked, in the *political*. Our Lord condenses volumes, in the phrase, "distress of nations, with perplexity;" as true of the latter days. And the prophets affirm this view. "*All the kingdoms of the world, upon the face of the earth,*" shall drink of the wine-cup of the wrath of God; i. e., shall be involved in the disasters of the last days. Jer. xxv. 26. The ten kingdoms shall be the theatre of great revolutions. Thrones will be overturned. Dynasties brought to a bloody end. Old monarchies are to fall. An imperial chief shall arise; who is to rule with despotic power. Governments will be changed, for a season. It may even be, that *elective* chiefs will be placed over them. But, whatever the new form of power shall be; it will be of short continuance. They shall be subordinated to one, great, imperial head; whose lead they shall willingly follow. The process of wasting—which, as we have seen, is to go on, through the kingdoms of the beast—shall continue, until as a kingdom, the Papacy shall perish, in some great convulsion of the times.

And, all the indications seem to be, that the beginning of this, is not far distant. Europe slumbers on a volcano. And how soon its convulsions shall be felt; it is not for man to say. Where its first throes shall be experienced; where next they shall spread;

we know not. No one knows. What we know is, that soon, every throne, amidst the ten, shall be shaken down; and every government come forth from the convulsion, in a new form; clothed with new powers. But not long will *that* continue. In vain, do exiled patriots scheme and plot and labour; for the upbuilding of republics, in these kingdoms. It is a dream; baseless and unmeaning. Its realization shall never be. The word of God is against it. *As kingdoms*, their character, duration, and end, are all, clearly pointed out. They have given "their strength to the beast." They have supported his pretensions; and extended his power; and upheld his throne. And, though, for a season, they may "hate the whore," by whom his dominion has been exercised; and turn against her, "and make her desolate and naked, and eat her flesh and burn her with fire;" Rev. xvii. 16, yet it will only be for a time. In its last form, they shall still give their power unto the beast, *until the word of God shall be fulfilled.*" (Ver. 17.) *No* form of government shall be abiding there. The times of the end bear them all onward to the final catastrophe.

And this overthrow of the kingdom of the beast, about the end of the twelve hundred and sixty days, is not its *final* overthrow. It is to appear once more. The Papacy is to take on another, and its last, phase. Of that it is written, "All the world shall wonder" when they behold "the beast that was not and yet is." Once again, it is to be "*drunk with the blood of saints.*" And while the ten kingdoms shall be shaken to their centre, it is in Palestine that the last great

struggle shall be made. *Thither*, the course of great events is surely to tend. *There*, the last great combination is to be made. *There*, the stone out of the mountain, is to "strike the image on the feet of it." *There*, the hostile kingdoms are to be broken in pieces; and the empire of the beast destroyed for ever!

Such, brethren, are some of "the signs of the times," which point out to us the near approach, and mark the progress, of the latter days. We are surrounded by them. In whichever of their fourfold aspects we view them, I suppose we must all admit, that they *do* fit into our day, as characteristics of it. We may not believe they *are* signs. Many will not. They will see in them nothing but the regular succession of cause and effect; calling for no special exhibition of divine power.

And why should there be? When our Lord blamed the Pharisees, because they would not regard the "signs of the times," such, precisely, was their character. *There was not one of them, that seemed a direct exercise of God's power.* Not one of them, to which men of thought could not assign a clear and exact human instrumentality. No; not one. But they were not, for this, less the *predicted* signs. They did not, less clearly, prove the prophetic word. If the sceptre was to depart from Judah, at Shiloh's coming; of course, some other power must pluck it from his hands. Human instrumentality *must* be employed. And the account, which the men of that day might have given of it, would be, "*Rome is stronger than Judah. The weaker power must submit*

to the yoke." And, how naturally, such an account would be given.

But, though this would be the truth, it would not be *all* the truth. *The prophecy lay back of the fact.* And the state of the respective nations, was a silent answer to its demands.

So with those signs which are to precede His second coming—i. e., to characterize "the time of the end." They may all be explained on the known and regular operation of secondary causes. Up to the last moment, when "the sign of the Son of man shall be seen" in the heavens—there will not be one, of which men may not truthfully say, as they point to some visible instrumentality, "*This is the cause of it!*" The progress of armies; the contests among different nations; the setting up of one throne, and the pulling down of another; the rapid advance of science; the diffusion of education; the state of the churches and of the world at large; all these things may be thus explained. And, assuming that this explanation exhausts the truth; neglecting to look beyond; refusing to admit the presence of a higher power *controlling* these causes; men will be deceived, blinded, to the last. The mistake of the Jews will be acted over again. Men will be looking for some miraculous manifestation of His power. And of this sort, "there shall no sign be given them"—until the end. They will forget Him, who sitteth behind and above the shifting scenes of history; and whose ultimate design is carried on by every figure that comes forth upon the stage. Hence, "*as a snare*, it shall come upon all them that dwell on the face of the

earth." *The very facts, which are to indicate its approach, will all be referred to other causes. And men will doubt its coming, until it breaks upon them.*

We have already seen the *manner* of the setting up of this kingdom; i. e., by the personal coming of our Lord. And the text, very clearly, refers to this. What is this "*coming with the clouds of heaven,*" but that of which St. John says, "*Behold, He cometh with clouds, and every eye shall see Him*"? What, but that of which our Lord, himself, speaks: "*And they shall see the Son of Man coming in the clouds of heaven, with power and great glory*"?

As He stood on Mount Olivet, blessing His disciples, "a cloud received Him out of their sight." With wondering intensity of adoration, His disciples gaze after Him, as He ascends. And then an angel speaks: "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken from you into heaven, *shall so come, in like manner, as ye have seen Him go into heaven.*" Acts i. 11. Now, what is this, but the coming spoken of in the text? What is it, but His coming to set up His kingdom? What, but His *visible, personal coming*? I submit, that the uniform testimony of Scripture is, that *at this coming, His kingdom shall be set up—His banded enemies destroyed—the Spirit poured out—and the world converted to God. Examine and see if it is not so. Examine, and see if there is a single passage which speaks of the setting up of His kingdom; which does not directly, or by necessary inference, connect it with that personal coming.*

And I think I see clearly *why* this should be. It

is fit and right, that He who shed His blood for man, should execute judgment on all who reject His grace. That the earth, which saw the humiliation of His cross, should look on the splendours of His "many crowns." Judgment, therefore, is given to Him, "*because He is the Son of Man.*" O, it is a wise and gracious arrangement, that He who died for man, should be the Judge of man! He wore our nature. He knows its wants; its weaknesses; its temptations; its dangers. There is not one of all those who shall stand before Him at last, that shall not know he *might* have found a Saviour, in the person of his Judge! And so, in person, He is to come again. The plans of God shall have passed over the circle of their development. And redemption is complete; by *His coming again to set up His kingdom, which sin had laboured to destroy!* It is this coming, of which the text speaks; and to which the Bible everywhere appeals.

And here, this question might be left. In the minds of many, however, this great truth is thrown down from its high position. A principle of interpretation, which is allowed in no other book, is sought to be set up. And, as a consequence, it has come to pass, that men regard the numerous and strong and varied declarations of the Bible, concerning Christ's second coming, as *referring to a spiritual coming.*

Now, I suppose, we shall all agree, that, only as we receive the truth of God, in its purity—i. e., *as we attain to the mind of the Spirit, concerning it*—can we hope to be blessed by it. Only so far is it the word of God to us. When the astronomer turns his tele-

scope against the sky; unless it be in a line with a given star, its beams do not reach his eye. He sees it not. Its existence is not perceived by him. So, unless he turns the eye of faith, directly in a line with the teachings of His word, God's truth does not come in to his soul. He will be deprived of that portion of his spiritual food; and so fall short of the strength and stature of grace to which he might have attained.

When therefore, I read, "If any man love me, my Father will love him; and *we will come to him*, and make our abode with him;" I hail an interest therein as a blessed privilege. I claim part of all its blessings. And he knows not of the riches of grace, who knows not what that promise means.

But, then, what results from this? Suppose the Bible abounded in promises as to Christ's spiritual coming. What then? Is *that* all? Is there no coming other than that? None different from that? None beyond that?

It was not that, which the Apostle calls "the blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ." It was not that which the Corinthians expected when they were "*waiting* for the coming of the Lord Jesus Christ." 1 Cor. i. 7. It was not that, which the Thessalonians had in view, when they "turned to God from idols to serve the living and true God; *and to wait for his Son from heaven.*" 1 Thess. i. 10. It was not that which he had in view, when he said they were his "hope or joy or crown of rejoicing . . . in the presence of the *Lord Jesus Christ at His coming.*" 1 Thess.

ii. 19. It was not that of which our Lord spoke, when He said, "As the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of Man be." Matt. xxiv. 26. Were there no other passages than these, the coming of which we speak would stand proved as a foundation hope—a broad and blessed and glorious truth!

But what now, is the fact? Just this. There are, I believe, some twelve or thirteen words, in the original, used in the New Testament in reference to this coming. And these occur—in plain and undoubted reference to it—no less than about *one hundred and twenty-five times*. They are thus often used to assert that truth. And they do it so clearly and pointedly, that it would seem their application cannot be mistaken.*

* The most prominent of these words are rendered, *revelation; appearing or manifestation; coming*, in the sense of *bodily presence; to come; kingdom; to be manifested*, or to appear; and *day*. The examples of their use are as follows, in the order in which they are named:

a. *Revelation, or reveal*—Luke xvii. 30; Rom. ii. 5; viii. 18, 19; 2 Thess. i. 7; 1 Pet. i. 5. 7. 13; iv. 13; v. 1; 1 Cor. i. 7.

b. *Appearing or manifestation*—2 Thess. ii. 8. Literally, this is "*the epiphany or visible appearing of His presence*." 1 Tim. vi. 14; 2 Tim. iv. 1. 8; Tit. ii. 13; Matt. xxiv. 30; Heb. ix. 28.

c. *Coming, or bodily presence*—Matt. xxiv. 3. 27. 37. 39; 1 Cor. xv. 23; 1 Thess. ii. 19; iii. 13; iv. 15; 2 Thess. ii. 1. 8; James v. 7, 8; 2 Pet. i. 16; iii. 4. 12; 1 John. ii. 28.

d. *Come*—Matt. viii. 11; xvi. 27; xxiv. 30. 42. 44. 46; xxv. 6. 10. 19. 31; xxvi. 64; Mark viii. 38; xiii. 26. 35; xiv. 62; Luke xii. 36, 37, 38. 40. 43. 46; ix. 26; xviii. 8; xxi. 27; John xiv. 3. 18; Acts i. 11; 1 Cor. iv. 5; xi. 26; 1 Thess. v. 2; 2 Thess. i. 10; Heb. x. 37; 2 Pet. iii. 4; Jude, 14; Rev. i. 4. 7; xi. 17, 18;

Instances of their use may be seen in Luke xxi. 27. "And then shall they see the Son of Man, coming in a cloud, with power and great glory." And in 2 Tim. iv. 1—"I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead, at His appearing and His kingdom."

They speak of an *absolute and visible* coming, do they not? And they are, I believe, fair types of the use of these various words.

On the other hand, the number of passages, which speak of a *spiritual* coming, is exceedingly small. There are two, which undoubtedly do so. There may be others. But if there are, I am not able, now, to refer to them. These two are;

iii. 11; xxii. 7. 12. 20; xvi. 15; Matt. xxiv. 14. 50; Luke xii. 46; xiii. 29; Rom. xi. 26; 2 Pet. iii. 10; Rev. ii. 25.

e. Kingdom—Matt. viii. 11; xiii. 41. 43; xxvi. 29; Mark xiv. 25; Luke xxii. 16. 18. 30; xiii. 29; xxi. 31; 2 Tim. iv. 1. 18; James ii. 5; Rev. xi. 15; Luke i. 33.

f. To be manifested or appear—2 Cor. v. 10; Col. iii. 4; 1 Pet. v. 4; 1 John ii. 28; iii. 2.

g. Day—Phil. i. 10; 2 Thess. ii. 2; 2 Tim. i. 12. 18; iv. 8; Jude 6; Rev. vi. 17; xvi. 14; 1 Cor. v. 5; 2 Cor. i. 14; 1 John iv. 17; Eph. iv. 30.

Other words occur in such passages as Rom. viii. 17, last clause; 2 Thess. i. 10. And Acts iii. 20, 21. And 1 Thess. iv. 16. And Gal. v. 5, *c. f.* 2 Tim. iv. 8; 1 Thess. i. 10; Rom. viii. 19. And Heb. ix. 28; 1 John iii. 2, last clause.

Many other passages might be cited. But here is an array of proof which might be allowed to be sufficient for any purpose. To suppose that all will agree, that the application of the passages is correct, is perhaps more than is to be expected. The day has not come, when "*we shall all see eye to eye.*" But, for one, I must confess, it is difficult to see in what respect they are improperly applied.

“Behold, I stand at the door and knock. If any man hear my voice, and open the door, *I will come in to him, and will sup with him, and he with me.*” Rev. iii. 20.

“If a man love me, he will keep my words: and my Father will love him, and *we will come unto him, and make our abode with him.*” John xiv. 23.*

Now, these are plain and distinct and emphatic, assertions of a spiritual coming of Christ: and of His dwelling in the hearts of His people. They set before us, in other words, the mystery of the Christian life, “which is *Christ in you*, the hope of glory.” There can be no doubt of this. And it is a blessed and a glorious truth. And that man knows nothing of the inner life of the Christian—a “life hid with Christ in God”—who knows not something of the fulness of its meaning. But what follows from this? The question is not, whether there is not a sense *in which Christ comes to His people now.*† In various ways, the Bible

* It may be asked, Why not include Matt. x. 23? “Ye shall not have gone over the cities of Israel, *till the Son of Man be come.*” The answer is, There is no spiritual coming referred to, in these words. He came as King, to set up His kingdom, when He entered Jerusalem in triumph. They rejected Him. *This coming was then accomplished.*

So of our Lord’s words to Peter, concerning John: “If I will that *he tarry till I come*, what is that to thee?” Whatever their meaning may be, one thing is plain; i. e., The disciples, themselves, understood Him to refer to the end; since the saying “went abroad, that that disciple should not die.” John xxi. 23.

† There is, also, a coming, in temporal judgments. Hence “*He shall come and destroy those husbandmen,*” etc. Luke xx. 16. Rev. ii. 5. Matt. xxi. 40, 41, etc. But all this is in the sense of accommodation; not reaching to the main idea of coming; i. e., *an absolute and visible presence.*

teaches this. It is the life of faith. It is the union of the branches with the vine; of the members with the head; of children with their father. And all this is the work of the Spirit in the heart, testifying of Jesus. But the question is, *Whether Christ's second coming, "in great power and glory," is not the great end to which, as the consummation of his first coming, the Scripture constantly points us?"* The passages quoted above, establish the truth of a spiritual coming, or abode in the hearts of His people; just as positively, as though, instead of two, there were two hundred of them. God's testimony is not to be taken, as we count votes among men. One clear, though single, enunciation of a truth, is enough to establish that truth. It lifts it up, above all question or suspicion. What account, therefore, shall we make of these very numerous passages, just cited; which prove an absolute and literal coming? Why should there be, that oft-repeated and varied and positive reference to that truth, except *to show the prominence which God meant it to hold, in the affections of His people?*

But, now, perhaps, some will say: "Well, I admit that Christ will come again. It does not, however, matter much. *Death is His coming to me.*"

Is there one here, who holds this view? To him I say, It matters very much, that you should hold the truth of God, *just as He means it.* I know that, at death, man's character and destiny are fixed for ever. That,

"There's no repentance in the grave,
Nor pardon offered to the dead."

The man who goes down to the grave unprepared,

goes into eternity unprepared; and that for him, there remains nothing "but a certain, fearful, looking for of judgment and fiery indignation: which shall devour the adversary." And *you* know, how ceaselessly this truth is set before you. O, that you could be brought to feel its power!

But, still, I say, death is *not* the equivalent of the coming of our Lord. The *Scriptures no where speak of it as such*. Where is the passage which holds out this idea?

It is fresh in the memory of some of you, how, a short time ago, a faithful and honoured minister of Christ, of large experience in his Master's work, declared, in this pulpit, that he was never conscious of making "so little headway in proclaiming the truth, as *when death and the certainty of death, was his theme!*"*

It was a striking declaration. And I suppose, the experience of most men, goes to the same point. One would think, indeed, that it would not be so. One would think, that its appeal would be resistless. Alas! who does not know, that men will coolly discuss their plans of business and of pleasure; even as they follow the corpse to the tomb!

Now, why is this? *Death is not the point of appeal*

* Riding out to attend a funeral some time since, with a minister of another denomination by my side; I said to him: "Is there any one theme, in handling which, you feel that you are making less impression on your hearers, than with almost any other?" He paused a few moments, and replied: "I think there is." "And what is it?" "Why," said he, "It is very strange. I don't exactly understand it. But *I seem never to be so unsuccessful, as when I preach about death!*"

which the word of God presents. Everywhere, it is the second coming of our Lord.

Are ministers exhorted to be faithful in their work? It is: "I charge thee, therefore, before God and the Lord Jesus Christ, *who shall judge the quick and the dead at His appearing and His kingdom*, preach the word," etc. 2 Tim. iv. 1. And what an appeal is that! *I* am to preach; and *you* to hear; as in view of the judgment-seat of Christ!

Are careless souls to be aroused? "What is a man profited, if he shall gain the whole world, and lose his own soul: or, what shall a man give in exchange for his soul? *For the Son of Man shall come in the glory of His Father, with His angels*: and then shall He reward every man, according to his works." Matt. xvi. 26, 27.

"Whosoever shall be ashamed of me and of my words, of him, also, *shall the Son of Man be ashamed, when He shall come in His own glory, and in His Father's, and of the holy angels.*" Luke ix. 26.

"The Lord is long-suffering to usward, not willing that any should perish, but that all should come to repentance. *But the day of the Lord will come as a thief in the night.*" 2 Pet. iii. 9, 10.

Are men commanded to repent? It is, "*Because He hath appointed a day, in which He will judge the world, in righteousness.*" Acts xvii. 31.

Are we cautioned, how we build on the true foundation? It is because, "Every man's work shall be made manifest: for the day shall declare it: because *the fire shall try every man's work of what sort it is.*" 1 Cor. iii. 13.

Are saints exhorted to holiness of life? It is,

“*That when He shall appear, we may have confidence and not be ashamed before Him, at His coming.*” 1 John ii. 28.

“*When Christ, who is our life, shall appear, then shall ye, also, appear with Him, in glory. Mortify, therefore, your members,*” etc. Col. iii. 4, 5.

“*And every man that hath this hope in Him, purifieth himself,*” etc. 1 John iii. 3. *What hope?* “*We know, that when He shall appear, we shall be like Him; for we shall see Him as He is.*” (Ver. 3.)

And what is the secret of a holy life? “*Ye come behind, in no gift, waiting for the coming of our Lord Jesus Christ.*” 1 Cor. i. 7.

Were they to be comforted? “*Be patient: stablish your hearts: for the coming of the Lord draweth nigh.*” Jas. v. 8.

“*Wherefore comfort one another with these words.*” 1 Thess. iv. 16. *What words?* “*For the Lord Himself shall descend from Heaven, with a shout, the voice of the archangel, and the trump of God; and the dead in Christ shall rise first. Then, we who are alive and remain, shall be caught up together with them, in the clouds, to meet the Lord in the air: and, so shall we ever be with the Lord. Wherefore, comfort,*” etc.

And so, brethren, I might multiply instances, to almost any extent. *Everywhere, this is the point of appeal.* The position of this great truth, is one of central and commanding importance. It stands forth in the word of God; unequalled in its power to arouse the careless; to comfort the mourner; to incite to holiness of life; and to exalt the Saviour and His cross!

And can you substitute death for this glorious hope of the coming of our Lord? *Never*. Look at the vastness of the contrast between the two. Even to the believer, death is a humiliation. Of every one, who goes down to the grave, it is said: "It is sown *in dishonour*." It is a season of unnatural separation, between the soul and body. But the coming of the Lord is a time of blessedness and glory. It puts an end to this separation. It brings body and soul together again; but not as they were before. It unites a sinless soul to a new and glorified body.

There is hope in the believer's death. There is the fulness of blessedness and glory for him at the coming of the Lord. The one event frees him from toil. The other introduces him to "the inheritance of the saints in light." Death breaks the chains of sin. The coming of the Lord makes him perfect in his Saviour's likeness. The one event puts a period to his warfare. The other gives him his crown. One sees his body laid in the tomb. The other finds it, made like unto Christ's glorified body. The grave, the spade, the worm, attend the one. Light and blessedness and glory; the presence of the Saviour, and the companionship of His saints, are the incidents of the other. They can no more change places in the believer's regards, than the one can be substituted for the other in the word of God. *He* has put them asunder. And you cannot bring them together.

And this is the coming of which the text speaks; and at which the kingdom of the God of heaven is to be set up.

We learn from this subject, *The position of glorious*

prominence which the doctrine of Christ's second coming holds in the word of God. What could more clearly teach us this, than the passages which have just been named? And many others, equally strong, equally clear, equally decided, might be cited. For, you will bear in mind, that not one single text has been given from the Old Testament. And it abounds in them. "All his holy prophets, since the world began," have borne their testimony to this great truth. Indeed, the first and second coming of Christ, stand out as mountain peaks on the plain of God's word. They catch the first and last rays of its light. The earliest beams of His truth play upon them. And the latest rays from heaven linger and glow on their summits. Long before the plain between them receives the light; long before the truths which are intermediate to them, are revealed; *they* are made known. The living sunlight of revelation brings them distinctly out; while yet, other truths—and great, practical, and glorious truths too—are in the dark. The first has long since been fulfilled. And now, all the prophecies turn to the second, as the one living hope of the Church. Preparation for it is everywhere our instant duty. It gives point and power to every appeal. It underlies every hope. It urges to, and quickens in, every duty. It is the consummation of the first; the harvest of the world; the "gathering together in one, of all things in Christ, both which are in heaven and which are on earth." *All before it is but a preparation for it.*

Well, brethren, what is all this to you? This coming of the Lord of glory? *What is your relation*

to it? It is just the one question, infinitely more momentous than any other. Gather together all the interests of earth. Place them in the light of this truth. And how utterly worthless they appear! Its riches and honours and pleasures; what are all these? Will they avail you, at that hour? Will the honours of the great man; and the wealth of the rich man; and the wisdom of the wise man, profit him then? He may have wielded earth's mightiest sceptre. Armies may have moved at his command; or senates thrilled with his eloquence; or nations trembled at his power. But what will all this avail? The victories of Alexander and Cæsar and Napoleon, will give them no importance before the bar of God. The wisdom of earth yields no answer to the question, *Who shall stand when He appeareth?* There is no wisdom but that which prepares for this. He only is the wise man, who so lives that he "may have confidence, and not be ashamed before Him at His coming." *Brethren, is this your state?*

LECTURE XII.

THE Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom.

His kingdom is an everlasting kingdom, and all dominions shall serve and obey Him.—DAN. vii. 22, and last clause of ver. 27.

WE saw in the last lecture, that the kingdom of the God of heaven, is to be set up at the second coming of Christ. And now, it will be well to pause a moment, and define—as nearly as may be done—the posture of affairs at that point.

The Jews will have been partly restored. The last, great combination of the armies of Gog and the beast, to destroy them, will have been *itself* destroyed.* And very terrible will that visitation of judgment be. The swords of that mighty host—which, as a cloud, shall cover the land—shall be turned, “every man’s against his brother.” Ezek. xxxviii. 21; Zech. xiv. 13. Pestilence shall mow them down. (Ver. 12.) Great dismay shall be tugging at their heart-strings. Fire

* See Ezek. xxxviii. and xxxix; Zech. xiv. 1-3; xii. 2, 3. 6. 9; Micah iv. 11-12; Hag. ii. 22. And the preceding verse clearly fixes the time when this shall be done.

from heaven shall destroy them. It shall be as it was of old, when

“The Angel of Death spread his wings on the blast,
And breathed on the face of the foe as he passed.
And the eyes of the sleepers waxed heavy and chill,
And their hearts but once heaved, and for ever grew still!”

That mighty host shall melt away; though no opposing bands shall be the instruments of their destruction. For seven months shall the people of the land be burying the slain. Ezek. xxxix. 11-12.

And other events, of far greater magnitude, shall be going on at this time. Steadily, and by many unobserved, as “signs of the times,” shall the events “of the time of the end” advance. The resurrection of the righteous dead will be silently going on. The prophet says: “The Lord my God shall come; *and all the saints with Thee.*” Zech. xiv. 5. Now, how can they come *with Him*, unless they are raised before He comes?

You are surprised at this statement? Well, “search and look” if it is the true statement of the case. If it is not, you are bound to reject it.

St. Paul says, “Them, also, which sleep in Jesus, *shall God bring with Him.*” 1 Thess. iv. 14.

And again: “To the end that He may establish your hearts unblamable in holiness before God, even our Father, at the *coming of our Lord Jesus Christ, with all His saints.*” 1 Thess. iii. 13.

And again: “When Christ, who is our life, shall appear, then shall ye also *appear with him in glory.*” Col. iii. 4.

“Behold, the Lord *cometh with ten thousand of his saints.*” Jude 14.

“He came”—says Moses, in “the blessing, where-with he blessed the children of Israel”—“*He came with thousands of saints.*” Deut. xxxiii. 2. And Daniel, in describing His coming, says: “Thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him.” (vii. 10.)

And so, we find in Rev. xix. that this event—i. e., the first resurrection—is to *precede* His coming. The Bride—which is the collected body of Christ’s glorified people—is to be “arrayed in fine linen, clean and white,” before the visible advent of the word of God. When he goeth forth, “the armies in heaven followed Him upon white horses, *clothed in fine linen, etc.*” (Ver. 14.) Now, we are expressly told, that “the fine linen *is the righteousness of saints.*” (Ver. 14.) Beyond question, therefore, *it is the saints* who thus accompany him. It is the *saints alone* who have the righteousness of saints; and who constitute “the Bride, the Lamb’s wife.” They come “*with Him;*” in glorified bodies, like His own. They are married to Him; i. e., exalted to His station and glory, and go out from His presence no more. They are “joint-heirs with” Him. The glory which results from His death, they share with Him. All that *He* has, belongs in part to them; as a bride has an interest in all the possessions of her husband.

Then follows the judgment of the beast; whose destruction Christ hath reserved for His own hand.*

* When that is done, the song is heard from the harpers on the sea of glass: “Great and marvellous are Thy works, Lord God

In the words of Daniel, he is to be "given to the burning flame." Satan is then to be bound. And thus the millennial period is introduced.

Of course, the question will here be asked, "Is not the sounding of the last trump to be the signal for the rising of the dead? How, then, can you speak of it as *silently* going on?"

The Bible *does* speak of the trump of God. But you do not suppose it is a *material* trumpet, do you? The Book of Revelation is a book of symbols. There are seals and trumpets and vials; i. e., *symbolic* seals, and trumpets and vials. Now, there are seven of each. The seals have all been opened. Six of the vials have been poured out. And six of the trumpets have sounded. One yet remains. That is "the *last* trump." Its note shall summon Christ's dead to rise. But it is no material trumpet. *It is a symbol*; i. e., it denotes an event which may be fitly represented by the sounding of a trumpet. A trumpet-sound arrests attention. The most careless are attracted by it.

Almighty; just and true are Thy ways, Thou King of saints: Who shall not fear Thee, O Lord, and glorify Thy name; for Thou only art holy; *for all nations shall come and worship before Thee*; for Thy judgments are made manifest." Rev. xv. 3, 4. Now this is very significantly termed "the Song of Moses and the Song of the Lamb." But, why the "Song of *Moses*"? The deliverance of the Israelites from Egypt, and the destruction of their enemies in the Red Sea, were types of the greater deliverance of the Church in the last times; and of the destruction of the banded enemies of our Lord. *That Church shall yet look on, and see all its foes destroyed.* And then shall this song—such as earth had never heard before, go up before the throne. And yet, you observe, *after* this deliverance, the song speaks of *nations, dwelling in the flesh, coming and worshipping before God!*

And, as the sounding of the six trumpets symbolized the occurrence of the events that were to take place under them; even so does this. It symbolizes a given event; i. e., *the going forth of Almighty power to arouse His sleeping dead*. No ear but theirs shall hear it. "The *dead* shall hear the voice of the Son of God; and *they that hear shall live*." And if that is not exact enough our Lords adds: "*All that are in the graves shall hear His voice, and come forth, etc.*" John v. 25. 28.

The *trumpets*, as symbols, belong to the visible representation which the Apostle saw. The *sounding of them*, to the events which they set forth. No human ear heard the sound of the six which are past. *The occurrence of the events described, alone told men of their sounding*. So it will be here. In vain may you listen for the bugle-note which calls the dead in Christ to arise. It is a delusion to expect it. *Their rising* will be the proof, that the Archangel is fulfilling his commission. Silently, the power of God shall reach to the sleeping dust of His saints. Silently, they shall arise; as did the bodies of the saints after our Lord's resurrection. Business and pleasure and vice and folly and crime, shall pursue their usual rounds. And men will scoffingly ask, *Where is the promise of His coming?* even while the resurrection of the dead is taking place around them. We deceive ourselves, brethren, when we imagine that this glorious event is to be crowded into the space of an hour or a day. Through months and years the seals were broken; and the vials poured out; and the six trumpets sounding; i. e., through the period of the historic

events in which they were fulfilled. So it will be here. The last trump may be sounding for months and years. We know not how long. It *will* sound, until the last of His sleeping dead have arisen. The phrase "*in a moment, in the twinkling of an eye,*" refers to the change of the living saints—not to the rising of the dead. From the midst of the occupations of their daily life, they will be taken. "Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken and the other left." Matt. xxiv. 40-1. But no sudden outburst of power—no circumstances of terror or of grandeur—shall attend the taking. An invisible hand shall be stretched forth to take the living saint out of the midst of his unbelieving companions. "*In a moment*" it shall be done. "*In the twinkling of an eye,*" they "shall be caught up;" and corruption put on incorruption! And this process shall go on, until the number of God's elect is accomplished. "And *then* shall they see the Son of Man coming in the clouds, with great power and glory." With all His glorified saints, Christ shall come down to earth. "*The shout*"—the word expresses that of the warrior, as he goes down to the battle—O, it will be given by His glorified saints, as they swell His triumph, and attend His throne; "to execute upon them"—i. e., the banded enemies of God—"the judgment that is written. *This honour have all His saints.*" Ps. cxlix. 9. And this is the state of things at His coming.

I know not, brethren, how it may affect *you*. But for myself, I confess, there is nothing which awes my

spirit so much, as this idea of the silent process by which the dead are raised; and the world hastens on to judgment. Who can help recalling our Lord's words? "They knew not *until the flood came, and took them all away. So shall also the coming of the Son of Man be.*"

Yet this destruction is not universal. It extends to the banded enemies of Christ. The rest are spared. The prophet expressly confines it to "the people *that fought against Jerusalem.*" And such will be the effect of these judgments, on those that are spared, that the prophecy represents the glorified saints declaring that, "*all nations shall come and worship before Thee; for Thy judgments are manifest.*" Rev. xv. 4. What nations shall then be on earth? Just those that are spared, when the beast and his army perish. Just those of whom it is said, that "They shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of His majesty, when He ariseth to shake terribly the earth." Isa. ii. 19. Israel shall be restored. The Spirit shall be fully poured out. The report of these terrible yet glorious events, shall go out over the earth. And the Gentile nations witnessing them, shall know and confess God's hand in them all. It is written, "What shall one answer the messengers of the nation? *That the Lord hath founded Zion; and the poor of His people shall trust in it.*" Isa. xiv. 32. By *their* instrumentality, the whole house of Israel shall be brought back to their own land. "And they"—i. e. the Gentiles—"shall bring all your brethren for an offering unto the Lord, out

of all nations, upon horses, and in chariots to my holy mountain, Jerusalem, saith the Lord." Isa. lxvi. 20.

And while these events are going on, and the spared nations are blessed in the conversion of Israel; the judgment spoken of in Matt. xxv., will, probably take place. It is *not the dead*, that are then to be judged. It is "the nations;" i. e., *living* nations—for the term is never once used of anything else—that are to be subjects of that judgment. And when that is ended, sin will be banished during the millennial age; as far, i. e., as the binding of Satan for a season, and the purifying of the world, from every outward temptation to sin, can banish it.

And now, we stand in full view of the subject, which the text brings before us; i. e., *The subjects and officers of the kingdom of God*. And these, I think, will be found to consist of Three Classes.

We greatly err, when we suppose that the results of Christ's atoning work, are ended at His coming again. The Bible draws no such narrow lines around it. It expressly teaches the contrary. He is to be, "a priest *for ever*." How can that be, if he ceases to act as a priest after His second coming?

"He hath an *unchangeable* priesthood." But who can say, it is unchangeable; if it comes to an end?

"He is able to save to the uttermost," or *evermore*, as the margin has it; "seeing *He ever liveth to make intercession for them*." Now, how is it true, that He saves for evermore; how is it true, that He ever liveth to make intercession; if, at any time, He ceases to save or make intercession?

"He is *consecrated* for evermore." But how can that be; if the work, to which he is consecrated, is to cease after a season? He would, then, only have been consecrated *for a season*; and not, as the Bible declares He was, "*for evermore.*"

So, "He offered one sacrifice for sins, *for ever.*" But it was only a sacrifice for a limited period; if it is to be avail no more after He has come again.

No, brethren, no! There is no such thing. The *priesthood* of Christ is here affirmed, to run on, in an even line, with the *existence* of Christ. Neither shall ever end. If "He ever *liveth*," it is "to make intercession;" i. e., to discharge the high-priestly duties?

And what flows from this? Just this: Priesthood is an office of relation. It is founded on the existence of being, on *behalf of whom, it is to be carried on.* If, therefore, Christ is "a priest *for ever*," there must be, "for ever," fresh generations of men, who are to be the subjects of His priestly office. He is a priest to His people, whom He is now gathering. He will be so, until He comes again. But He is not a priest to His departed saints. He will not be to His glorified ones. And that, not because his priesthood changes. It is, simply, because *they pass beyond its operation.* They are perfected by it. They stand up, as monuments of its power. But they receive His sprinkled blood, and are subjects of His intercession, no more. The priesthood continues. Others receive its influences. But in them, sin has no more place. And, therefore, the priestly office is exercised on them, no more. Do you not see, that the central idea of the priestly office—the fact, on which alone it rests

—is the existence of beings *born with a sinful nature*? And, if that office is to continue for ever; it must be, that new subjects of it, shall continually appear.*

And, this seems, very clearly, the doctrine of the Bible.

God's covenant with Noah, for man and every living creature on the earth, was "*for perpetual generations;*" i. e., for the generations of eternity. Thus long, the earth, with its varied inhabitants, was to exist. And, "while the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease." Gen. viii. 22. Need any one argue, that this looks to the presence of men and animals on the earth, through the generations of eternity? Language could hardly affirm any truth more pointedly, than this language affirms that.

So again, it is written: "They shall fear Thee, as long as the sun and moon endure, throughout all generations. Ps. lxxii. 5. *Who shall fear Him?* Those, of course, who are spoken of as "*generations;*" i. e., men, in the flesh, as successively they appear on earth, for their appointed time.

And shall this ever come to an end? "In His days," continues the Psalmist, "shall the righteous flourish; and abundance of peace, so long as the moon endureth." (Ver. 7.)

* Will it be objected to this, that it counts on the presence of sin, through the millennium? I reply: *Not at all as it is now.* When Satan is bound; and the world purified; when all temptations to sin are put away, and the Spirit freely poured out; earth will be a blessed school, in which men will be trained for glory. Who can estimate aright, the vastness of the results which these changes shall produce?

And, are any excepted, then? "He shall have dominion from sea to sea; and from the river unto the ends of the earth." (Ver. 8.)

And, can there be no mistake about the fulness and certainty of this state of things? "His name shall endure for ever: His name shall be continued as long as the sun: *and men shall be blessed in Him: all nations shall call Him blessed!*" (Ver. 17.) And, thus, through all these endless ages, men shall be receiving the influences of His atoning work. They shall be saved by Him. They shall stand in Him. In Him all shall be completely blessed! Thus, for ever, shall generations come and go. Thus, for ever, shall men dwell in the flesh. Thus, for ever will the bounds of the Redeemer's kingdom be extending. Thus, for ever, will He see of the travail of His soul;" as its results go forward through "perpetual generations." And, thus, new inhabitants shall be added to the many mansions of our Father's house; and new jewels set in the Redeemer's crown! O! the might and the grandeur of this scheme of redemption, through Jesus Christ the Lord! How like a thought of God, it seems. And, how striking its contrast with that other scheme, which teaches that, when Christ comes, He is to destroy the earth; and put a final period to the results of His great work. It is a mistake to suppose, that the elect Church, which He is now gathering, will exhaust the application of the "everlasting righteousness," which He brought in; or reach the outer circle of its fulness. Not so, does the Bible teach. That Church, indeed, is complete at His coming! But *it* is only the first fruits of the

great harvest. The harvest itself, will be perpetually gathering in. Everlasting ages shall bring in, its still increasing sheaves!

And, you observe, that the quiet assumption of the prophet is, exactly, in the line of this view. "*All people and nations and languages shall serve Him;*" i. e., when His kingdom is set up at His coming. Dan. vii. 13, 14. But this cannot be, unless there are different people and nations in the flesh; even as now. "And His dominion," i. e., His dominion over these people and nations; "is an everlasting dominion, which shall not pass away." "And His kingdom"—then set up, and of which these people and nations are subjects—"that which shall not be destroyed." "People and nations and languages," *mean*, "people and nations and languages," do they not? And these are to continue for ever; as the subjects of His kingdom. Over them, His dominion shall never cease. From amongst them, His kingdom shall never depart. *And this calls for a succession of generations, through the ages of eternity!* And, thus, one class of the results of the work of Christ, is carried forward through the everlasting age; in the persons of the *converted Gentile nations*.

Not less decided, are the promises to the seed of the literal Israel. The covenant with Abraham, like that with Noah, was "an everlasting covenant;" and the possession of the land, under it, "an everlasting possession." And the promise to David was, "Thy seed, also, will I make to endure for ever; and thy throne as the days of heaven." Ps. lxxxix. 29. "Once, have I sworn by my holiness, that I will not

lie unto David. His seed shall endure for ever, and his throne, as the sun before me. It shall be established for ever as the moon, and as the faithful witness in heaven." (Vs. 35-37.)

In a variety of ways, this was reaffirmed. "As for Me, this is my covenant with them, saith the Lord; My Spirit that is upon thee, and My words which I have put in thy mouth, shall *shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed*, saith the Lord, that hath mercy upon thee." Isa. lix. 21.

Now, it will not be for a moment contended, that this has been fulfilled. Every one knows that it has not. It remains, therefore, to *be* fulfilled. It calls for a perpetual succession of generations of the seed of Jacob. It calls for them *as generations*; i. e., as men living, and multiplying, in the flesh. It calls for generations of men, thus in the flesh, as perpetual witnesses of God's fulfilment of His gracious word. There is no limit drawn around it. God *says* it shall be for ever. And we are to receive it under the sanction of His oath. He has sworn "by His holiness" that it shall be so!

As yet, we look not on its fulfilment. The tribes of Israel are in dispersion. The veil is over their face. They see not the glory of the promises. Not yet has God put His words in their mouth, nor written His law in their hearts. All this remains to be done. Not yet has the "Lord set His hand again, the second time, to recover the remnant of His people, which shall be left." Isa. xi. 11. Thus far, only *once* has He gathered them from their dispersion. And

then, it was only the two tribes of Judah and Benjamin; and for a short time. *The ten tribes have never been restored.* But here, the promise is to bring them all back. It is, to “assemble the *outcasts of Israel*, and gather together the *dispersed of Judah, from the four corners of the earth*; (ver. 12.) And the same promise is, even more fully and minutely and positively, repeated in Ezek. xxxvii. 21–28.

All this is clearly future. The outcasts of Israel are not yet assembled. The dispersed of Judah are not gathered. They are still homeless wanderers on the face of the earth. Not yet have their adversaries ceased. Not yet do they dwell in their own land in peace. Not yet are Judah and Israel made one.

And the same is true of the glorious prophecies of Jeremiah, of Ezekiel, “and all the prophets.” Not yet are they fulfilled. God has not yet put His law in their inward parts; nor made them “a name and a praise among the nations of the earth.” As yet, Judah is desolate; and Jerusalem mourns for the dispersion of her sons. As yet, “her adversaries are chief.” “The crown is fallen from her head;” and she is “delivered into their hands, from whom she is not able to rise up.” But still, the promise is, “Again shall be heard in this place . . . in the cities of Judah, and in the streets of Jerusalem, that are desolate, without man, and without inhabitant, and without beast: The voice of joy and the voice of gladness; the voice of the bridegroom and the voice of the bride; the voice of them that shall say, *Praise the Lord of hosts; for the Lord is good; for His mercy*

endureth for ever; and of them that shall bring the sacrifice of praise into the house of the Lord. *For, I will cause to return the captivity of the land, as at the first, saith the Lord.*" Jer. xxxiii. 11.*

And when shall these "glorious things, spoken of Zion," be fulfilled? The prophet answers: "Thus saith the Lord, *I am returned unto Zion, and will dwell in the midst of Jerusalem*; and Jerusalem shall be called a city of truth; and the mountain of the Lord of hosts, the holy mountain." Zech. viii. 3. Now a return, necessarily implies a presence, an absence, and a going back again. There can be no "return" without these. Literally and personally, Jehovah-Jesus was present in the cities of Judah. In that sense, He left them; and was absent from them. He is absent from them still. But, in that sense, He will be there again. And that will be His return. And what will then be their state? The same prophet tells us: "Thus saith the Lord of hosts, There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand, for very age. And the streets of the city shall be full of boys and girls, playing in the streets thereof." (Ver. 4, 5.) What a picture of peace and blessedness! Once, on earth, Jesus took up the little children "in His arms; put His hands on them, and blessed them." And yet again, the gladness of a nature, cleansed by Him from sin, shall put forth its

* Read also Jer. xxxi. 27-40; xxiii. 3-9; xxx. 7-12, 18-24; Ezek. xxxvi. 8-13; 19-38; Hosea x. 6; Zeph. iii. 19-20; Obad. 17-21.

brightest joy, and wear its sweetest smile, in the consciousness of His presence and blessing!

And, of the same time, we are further told: "As ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, *and ye shall be a blessing.*" (Ver. 13.) Now, how can this be, unless there are others living among them at the time? Only so, were they "a curse" before. Only so, can they be "a blessing" then. It is the two houses of Judah and of Israel, that are thus to be a blessing to the nations. And they are to be so, at the time when the *Lord is returned to Zion*, and dwells in the midst of Jerusalem. They shall then *be a blessing*; because "*they shall all be righteous*"—i. e., all shall be clothed, and blessed and saved, in the righteousness of their Messiah: because, God will have poured "on the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication." Zech. xii. 10. And, because they shall have looked on Him whom they pierced, and mourned for Him. A new heart shall be given them, and a right spirit put within them. They shall be sprinkled with the Saviour's blood: for, "*in that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness.*" Zech. xiii. 1. In it they shall "wash and be clean." Their sins shall be put away; to be found and remembered no more. The veil shall be taken from their eyes. They shall *see* their own Messiah in Him whom their fathers crucified; but who now reigns gloriously over them. *That sight shall*

break up their stony hearts; and streams of repentance unto life shall flow forth. They shall own Him theirs for ever. "All shall know Him, from the least of them, unto the greatest of them. "There shall no more be a Canaanite *in the house of the Lord.*" They shall be holy, every one. "Their children also shall be taught of the Lord. And great shall be the peace of their children." The broken branch shall be grafted into the Olive Tree again. And "Israel shall blossom and bud; and *fill the face of the world with fruit.*" Isa. xxvii. 6.

And what is our assurance of all this? God's promise. He has *said* it shall be so. Is it a hard thing to believe Him? "*And so all Israel shall be saved, as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob. For this is my covenant with them, when I shall take away their sins.*" Rom. xi. 26.

And this is the *true period of the conversion of the world.* The popular idea is a mistake; both as to the time and the instruments of that glorious event. The *time* will not be, until Israel is restored. This dispensation is elective; preparatory. While God visits the Gentiles, it is "*to take out of them a people for His name.*" Acts xv. 14.

I desire not, brethren, to raise any side issues here; or to encumber this question with any gratuitous weight. *There are the plain words of God.* And I ask no more. Let me add, however, that it is in the commission of the minister of Christ to proclaim a full and free salvation—a salvation enough for all—a sal-

vation offered to all. God bids us come, in His name, and ply an unbelieving world with the solemn appeal, "*As I live, saith the Lord, I have no pleasure in the death of him that dieth*; but that the wicked turn from his way and live. Turn ye, turn ye, from your evil ways; *for why will ye die?*" Ezek. xxxiii. 11. This is God's solemn interrogatory, addressed to every man that hears the gospel. He asks it of *you*—of *you*—of *every one*. Yet while this is true, it is also true, that men *do* thus die. In point of fact, it comes to pass, that all men are not saved. And so—returning from this digression—it is true, that the *time* of the world's conversion, will not be until Israel is restored. When the blindness is taken from their eyes, and the hardness from their hearts; then "the glory of the Lord shall be revealed, *and all flesh shall see it together.*" But this will not be until He has "returned to Zion;" or, in other words, until Christ's second coming to set up His kingdom. Through *their fall* "salvation is come to the Gentiles." How much greater blessings then, shall their *restoration* bring? And this is just the argument of the Apostle. "For, if the casting away of them be the reconciling of the world, *what shall the receiving of them be, but life from the dead?*" Rom. xi. 11-16. "Life from the dead," *to whom?* To others, beside themselves, of course; i. e., to the Gentiles. Their *fall* brought salvation to us. Only in part have we—i. e., the Gentile nations—received it. Their *restoration*, however, will be "life from the dead" to all beside. And this will be the *time* of the world's conversion.

And then, as to the *instruments*; the mistake is equally great. It is not the Gentile nations. *Israel, restored and converted Israel, is to be the instrument of the world's conversion to God!* This is clearly proved by the texts just given. And, beside these, there are many others.

"In that day," i. e., when "the Lord shall be King over all the earth," "*living waters shall go out from Jerusalem.*" Zech. xiv. 8, 9. Now, this is just a symbol of a saving knowledge of "the truth as it is in Jesus." And its going out from Jerusalem, plainly indicates that, from restored Israel, shall a knowledge of it be gained. And "many people" shall seek it. Isa. ii. 2; Micah iv. 2. "Yea, many people and strong nations shall come to seek the Lord of hosts, and to pray before the Lord." Zech. viii. 21, 22. Out of the different nations, men shall come and "take hold of the skirt of him that is a Jew, saying, *We will go with you; for we have heard that God is with you.*" (Ver. 23.)

Again. "At that time, they shall call Jerusalem the throne of the Lord; and *all the nations shall be gathered unto it, to the name of the Lord,*" etc. Jer. iii. 17. "*And many nations shall be joined to the Lord, in that day, and shall be my people, and I will dwell in the midst of thee.*" Zech. ii. 11.

Now, from these passages, it clearly follows, that restored Israel shall be known as the depositories of the knowledge of the true God; that the nations of the earth shall seek that knowledge from their hands; and by their instrumentality, be brought to a saving

knowledge of the truth. They shall all be witnesses for God. And with what mighty power shall their testimony be rendered; as they stand before the world, telling over the story of Him, whom, in their blindness, their fathers crucified! The Lord will "give the word; and great shall be the company of those that preach it." And when the Spirit dwells on every tongue, and pleads powerfully in every heart, what, indeed, will their ministry be, "but *life from the dead.*" "The *families* of the earth" shall be blessed in them. "*The eyes of man, as of all the tribes of Israel, shall be towards the Lord.*" Zech. ix. 1. They shall be a name of joy, among the nations. "A crown of glory, in the hand of the Lord, and a royal diadem in the hand of thy God." "I will make thee an eternal excellency; a joy of many generations."

And, what is the scene, where all this is laid? "For *as the new heavens and the new earth, which I will make, shall remain; so shall your seed and your name remain.* And, it shall come to pass, that, from one new moon to another, and from one Sabbath to another, *shall all flesh come to worship before me, saith the Lord.*" Isa. lxvi. 22, 23.

The renewed earth is the scene on which this is to take place. How clearly, the restored and converted Jew, is for ever to be numbered among the dwellers thereon! How high his position of glory! How exalted and blessed his mission! How bright his name of praise! *Here*, in the midst of the nations, shall the seed of Jacob "multiply and replenish the

earth." *Here* they shall have the supremacy. The dominion shall come to the daughter of Zion. The earth and man, shall each, be restored to their first state of peace and blessedness. The circle of revealed truth, shall be carried forward, to the point, whence it commenced to run. And the glorious scheme of Redemption—freed from the clouds which rested on it, through the fall—shall shine out in all the grandeur of its wondrous proportions!*

I submit, now, brethren, that, beside the Gentile nations, there shall dwell on the renewed earth, the *literal house of Israel and Judah; restored, converted, sanctified!*

There yet remains one class more.

Child of God! Suppose you, you have done with the earth; when you go down to the grave? It is not so. You shall return to it again. You have a mission to perform upon it, through perpetual generations. As now, God designs to lead others, by means of His people, to Himself; so it will be then, only, *they will then be faithful to their work!*

You are to bear in mind, that, it is the *saints* that are to possess the kingdom. Now, there can be no kingdom; except there are those, *over whom rule is to*

* Take one reference more. It is after the last great gathering of Anti-Christ and his powers, against the Jews; after the judgment, which destroys *them* and sets Israel free; after the sickle is put in and the harvest of the earth is reaped; that we are told: "Ye shall know that I am the Lord, your God, dwelling in Zion, my holy mountain. Then shall Jerusalem be holy: and *there shall no strangers pass through her any more. . . . But Judah shall dwell for ever; and Jerusalem from generation to generation.*" Joel iii. 27, 20.

be exercised. If, then, “the saints are to possess the kingdom;” clearly, they must rule over the dwellers of the earth. They must be exalted to places of control. They must wield the authority; and execute the powers; and carry out the purposes of God. And this is no strange doctrine.

“Know ye not,” says St. Paul, “that the *saints shall judge the world?*” 1 Cor. vi. 2.

“*I appoint unto you a kingdom,* as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.” Luke xxii. 29, 30.

“*We shall reign over the earth,*” is the song of the ransomed ones before the throne of God.

“*They shall reign for ever and ever;*” is the assertion, concerning the elect Church, the Bride of Christ, as they stand before Him, arrayed in their glorified bodies. Rev. xxii. 5. And a place on the Redeemer’s Throne—i. e. *the exercise of a portion of his power*—is expressly promised to every one that overcometh. Rev. iii. 21.

Ho! ye people of the living God, there is rank and honour, and glory and power, and blessedness; to be given to you, at last. But, not to all alike. There are degrees of each. Some will have a place in the kingdom. Some, will attain to a higher rank. And some will shine out as stars and as suns.

First: They will be associated, with their Lord, in the judgments, which are to be visited on the apostate powers; according to the word, “I will give him”—i. e., him that overcometh—“power over the nations.

And he shall rule them, with a rod of iron; as the vessels of a potter shall they be broken to pieces; even as I received of my Father." Rev. ii. 26.

But after, and in addition to, this, there will be the *power of a peaceful and glorious sway over the dwellers of the earth*. And so, our Lord says to him, who has been most faithful to his work; "Have thou authority over ten cities." To another, to whom less had been entrusted; "Be thou ruler over five cities." While, to every man, he will "render, *according as his work shall be*." Now, what mean these distinctions? What, but that the people of God in their glorified bodies, shall be entrusted with different degrees of power, and exalted to different degrees of glory? And so, "one Star different from another star, in glory: *so, also, is the resurrection of the dead*."

And so, we read, "Hold fast that which thou hast; *that no man take thy crown*." Rev. iii. 11. Now, this crown is not the eternal life of God's people. It never means that. That is the free gift of God through Jesus Christ. No man can take it from them. Nowhere in the Bible, I think, is eternal life spoken of, as a crown.* The crown is not the life. It is something very dif-

* We read of "a crown of life." Rev. ii. 10; Jas. i. 12. But this is very different from saying that the crown and the life *are the same thing*. On the contrary, it shows a distinction, between them. The "crown of life," is our *position* in that life. The "crown of righteousness," is our *state of elevation* in that righteousness. And the "crown of glory," is the *degree* of glory to which we shall be exalted. Surely, *life* in the kingdom of God, is different from a *crown of life* therein.

ferent, from it. *It is the position of authority and glory to which we may attain*, in the kingdom of God. It is just the result of our attainments in holiness, on earth. He, who is most like to Christ, here; will be nearest to Christ, hereafter. He, who has most of His spirit, on earth; will be clothed with most of His glory, in heaven. He who most honours his Master here; will be most honoured by Him, when He cometh to set up His kingdom. He who most improves whatever talents, God has given him in the kingdom of grace; will be raised to the highest authority, in the kingdom of glory. And *that* is the believer's crown. And others may take from us: i. e., may attain to that position, which *we* might have won. Some will have a crown, thickly set, with the richest gems of heavenly grace; studded, as it were, with the jewelry of souls, won, by them to God. And to lay this down at the Saviour's feet—O, is there a joy which the ransomed of God's shall experience; that can compare with the rapture of this! Others will merely *enter* the kingdom; "saved—*yet so as by fire.*" Are all God's people, equally, like Him, on earth? Do they love Him, with an equal love? Do they, equally, show forth His Spirit? Do they all, attain to the same health and robustness of Christian character? Is their statue, as children of God, equally high? No. We all know it is not. And thus various then, will their position and attainments in His future kingdom be! And, as the crown is a symbol of royal power; so, different degrees of that power, are thus set forth. And so, St. Peter speaks of an entrance being "min-

istered"—or *added*—"unto you, *abundantly*, into the everlasting kingdom of our Lord and Saviour Jesus Christ." There is an entrance into His kingdom. And that is the gift of God, through faith in Jesus Christ. And there is an abundant entrance. And that is for him, who attains to the largest measure of His spirit here.

And then, they are "priests," too. "*Kings and priests*," is the averment of His Word, concerning them. Their authority is not, merely, that of absolute power. They exercise "a royal *priesthood*." The office of instruction, shall be joined to that of regal sway. They shall make known God's will—explain His purposes—and unfold the objects, of His grace. In the splendour of their glorified bodies, they shall hold communion, and intercourse, with the dwellers on the new earth. Their sway over the nations, will be peaceful and holy, in its character. They will tell over the story of the cross. They will speak of all the glories of their Saviour's work. They will tell of the designs of God, concerning the inhabitants of the earth; the position to which they may rise; and the means of attaining it. They will instruct them, in the truths of His service; in the nature of His great sacrifice; and lead them, in their approaches to His throne. All this pertains to a *human* priesthood. All this pertains to theirs. In its exercise, the Spirit will attend them. "The Spirit and the *Bride* say, Come!" Now, "the bride," is the collected body of Christ's raised and glorified people. The figure will not be realized, until they all sit down, at "the mar-

riage supper of the Lamb;" *i. e.*, until He comes to set up His kingdom; and take His people to Himself; "that where He is, there they may be also." Then it will be proclaimed; "The marriage of the Lamb is come; and His wife hath made herself ready." (Rev. xix. 7.) *Then*—and thenceforward, through perpetual generations—will this ministry of "the Spirit and the Bride," be exercised." In their glorified bodies, the people of God, will continually, repeat the story of the love of God, in Christ. The invitations of the gospel—the gracious, "*come*"—will be everlastingly repeated. The Spirit will attend the call. And every heart will be willing, in this day of God's power. They that hear—the dwellers in the flesh—shall repeat the call. And, as fresh generations appear, to take the place of those who are glorified; the invitation will be perpetually renewed, and perpetually, obeyed!

It is not here and now, that this ministry of the Bride is exercised! It will not be, until she hath made *herself ready*;" *i. e.*, until His elect are all gathered and glorified. It will not be a ministry, exercised as that of the angels is. They are here; around us; on every hand. We see them, not, indeed. But God's word assures us they are here. But the ministry of His glorified ones, will be a *visible* ministry. Men, in the flesh, shall *see* those, whom God has brought, as the first-fruits of the harvest of the work of Christ. They shall *hear* them speak of the wonders of His love. It raised *them* from the death of sin. It found them in a world, "where Satan's seat,"

was. It plucked them as brands from the burning. It washed away their sins. It gave them hearts of flesh, to love Him. It made them, new creatures, in Christ Jesus. They went down to the grave, trusting in its power. He raised them thence. He gave them, the bodies of glory, which now they wear. He sent them forth, as messengers of His will; witnesses of His grace; monuments of His love! Who can estimate the honour and the glory, of such a ministry as this; and the ever-widening circles of its results?

And it is but a realization of the plain words of Scripture. It is but a fulfilment—a *perfect* fulfilment—of the setting up of the ladder which Jacob saw. Then, for the first time, men shall *see*, how heaven and earth, are brought together, in the person and work of our Lord. Christ is the ladder. On Him—*i. e.*, *because of His work*—visible intercourse will be held, between God and man. The people of God understand a little of this now. They know how to mount up to Him by faith and prayer. They know, something of the sweets of communion with Him. They know, a little, of how visions of God can come into the soul, by faith in Jesus Christ. But of all this, it is still true; “*We see through a glass darkly.*” This veil of flesh hides its glories from our view. We could not sustain them, now. Our vision is too faint, confused, and dim. But it will not be so *then*. *Earth will be a living picture of its meaning.* The landscape of this world will lie in the light of it, for ever. You and I, brethren—if we are truly the people of God—will have a place among those glorious beings: pass-

up and down: and holding perpetual intercourse between the renewed earth, and the far-off mansions of our Father's house! It is but the realization of our Lord's own words: "*Ye shall see the angels of God ascending and descending upon the Son of Man.*" And these are the *three classes* who are to experience the results of Christ's atoning work; and form the subjects and officers of his kingdom.

And thus, brethren, I bring this theme to a close. I have traversed the ground, originally proposed. I have laid before you a portion of the Scripture testimony concerning it. *My* responsibility is ended. *Yours* is for the reception of it. And, to God, we must each render our account.

I know, that you have heard, with divided minds. Some would not hear at all. Some—many—thank God, I can say, *most*—of you, have heard with profit. It is now, as it was of old: "Some believed the things which were spoken; and some believed not." Some of you have called it "*speculation*:" when nothing, I think, has been advanced; except on the authority of the Word of God. Some have said it was "*presumption*," thus to preach.

Well: brethren, if it is so; it is a grievous wrong. And fearful will be my account. "*Presumption?*" O, no! Unbelief is presumption. Doubt is presumption. Turning aside from the written word, is presumption. *Faith*—which believes what God says, just because he says it—*is humility*. It has none of the elements of presumption; in it or about it. And so, I leave the whole theme with you; to do with it,

as your examination of the book of God, may require. I take you to witness, that what has been taught, has been taught *simply on the testimony of that book*. There has been no appeal to human authority.* I have asked you, to “call no man Master, but Christ.” If *His* word supports it not; it matters not who teaches it. *It is false*. But if it does; then, no matter who is against it. *It is true*. “Search and look.”

We learn from this whole subject,

a. The greatness and glory of the Plan of Salvation.

It is no chance affair; brought in to remedy an unforeseen evil. It is God’s great purpose, from all eternity. All else has reference to it. For this, the earth was made. For this, all creation has a being.

* It may, however, be well to remember, that the materials for doing this, are very abundant. “The fact is”—says the late Bishop Henshaw—“that the commonly received opinion of a spiritual millennium, consisting in a universal triumph of the gospel and the conversion of all nations for a thousand years, before the coming of Christ, *is a novel doctrine unknown to the Church, for the space of sixteen hundred years*. So far as we have been able to investigate its history, it was first advanced, by the Rev. Dr. Whitby, the Commentator.” (*Henshaw on Second Advent*, p. 115.)

The Bishop further avers, that “we may safely challenge its advocates, to produce one distinguished writer in its favour, who lived before the commencement of the eighteenth century.” (*Ibid.*)

I believe that challenge has not been accepted. Indeed, Dr. Whitby himself, terms his theory, “*A new hypothesis*.” And so it is. It was not the doctrine of the Church in its purest and best days. The change of *novelty* lies with all its weight, against those who hold it now—not against those who hold to the *pre-millennial Advent*! It is in vain to deny this.

For this, it is sustained. For this, nations rise; and kingdoms perish and pass away. *God's eternal purpose runs through all the changes, that sweep across the earth!* He has a people to gather out of every clime; a church, to build up, out of every land. A world, lost in sin, is to be restored. And is that all? It would be very much; if it were. But it is not. All creation is to be blessed in the atoning work of Christ. "The whole family in heaven and earth is named of Him." All sinless intelligences, in all parts of the universe are interested in His great work. *Christ's death has finished the transgression, and made an end of sin.* It shall spread no more, in all the universe of God. It has drawn a limit around it. No other orders of beings shall fall. *In themselves,* no created beings can be incapable of sin. That is an attribute of God alone. Where, then, is their safety? Where the assurance that they will not fall? *It is found in the death of Christ.* They stand in Him. They rest in his great work; as all the parts of a temple do, on the foundation. There goes out an influence from His cross, which is the salvation of all the creatures of his hands. *How* it is exercised, we know not now. That is reserved for our future state. We shall then see how its lines of saving power, go out to the farthest dominions of His universe. All His sinless intelligences shall learn through it, "the manifold—i. e., *the many-hued or much variegated—wisdom of God.*" As the light, in passing through a prism, scatters around the beautiful colours of the rainbow; so redemption unfolds the char-

acter of God. It displays to far-off worlds, the many-hued attributes of his wisdom, and power, and love! They all meet in his cross. And in it alone, when fully displayed, shall we learn what God is!

b. What a glorious destiny is reserved for the people of God! Well, indeed, is it written: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." It is much, that the eye hath seen. It is much, that the ear hath heard. How much more is it, that the heart hath conceived! That busy, restless, deathless thing—how boundless are its desires! How insatiate its cravings! And yet, what are they all; when compared with the rich provision, which God has made for the blessedness and glory of His people?

Are you a Christian? Why then, you "are an heir of God; and a joint-heir with Jesus Christ?" In all the glories of His kingdom; you shall have a share. Are you a Christian? Why then, there is a day coming, when you shall walk the earth, in a glorified body; exercising the power; doing the will; and spreading the reign; of your Lord. All His works are before you. There is no part of His universe, where you may not go. No secrets, which you may not seek to explore. No blessedness, which you may not enjoy. Are you a Christian? Why, then when sin is banished; and Satan bound; and the earth renewed; it will be yours, to tell over, to dwellers in the flesh, the story of redeeming love! And this will not be amidst the sneers of the sceptic; and the

cold, but polite, indifference of the man of the world; and the contempt of the Pharisaic formalist. All these will have been put away; gone to their own place. But it will be, to hearts opened by the Spirit; and only anxious to know the truth, in order to yield themselves up to its power. Are you a Christian? Why, then how holy you should be! How this glorious destiny should move in your heart; and rule in your life! How your character and conduct should take the impress of this truth; and men learn from you something of its purifying power!

Are you a Christian? On this single question everything depends. Men and Brethren—What is your answer to it?

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